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MISCELLANEOUS COMMUNICATIONS.*

* We are constrained to omit the *Biography* this month, in order to bring in some *Miscellaneous* Articles, which have been lying by us a long time. EDITOR.

ORIGINAL LETTER OF DR. HARWOOD'S, ON THE HOLY GHOST.

To Mr. John Marsom.

DEAR SIR,

LAST night I read through with great pleasure the little Tract† you put into my hands, which does great credit to your understanding and judicious knowledge of the scriptures. I have long been persuaded of the non-existence of that Being whom Churchmen have christened the Holy Ghost. To a person who reads the Bible with any care, it must appear very evident that the Holy Spirit only means the power and agency of the One supreme God. You have proved this great position to a demonstration. What has misled Christians in this country particularly, is the term Holy Ghost, which ought to have been translated Holy Spirit in every place. The phraseology *shedding, pouring out*, proves that nothing animate, nothing personal was exhibited. I once read carefully the Fathers of the three first Centuries, and know that in the early ages of the Church the Holy Ghost is never mentioned as a Person. The Heathens in those primitive times reproached the Christians with believing in *two* Gods. This shews the state of things at that time among the Christians. The very first time the word *Trinity* is mentioned, is about the beginning of the third Century. Even the Papists assert that the Trinity was never taught in the Church till the Council of Nice. Calvin did not like the word Trinity. It is a barbarous word, he says: the Popish God, unknown to Prophets and Apostles. So did Luther. With regard to the Holy Ghost, how seldom has *his* Divinity been contended for in the disputes that have variously arisen in the Church. In the controversy about the Trinity, which was agitated in old

† On the Impersonality of the Holy Ghost.

Sherlock's time 1690, &c., there is little said about him. In Pierce's Controversy, in the year 1719, he is past over in neglect. In the present Controversy between Badcock, Horsley, and Priestley, the Holy Ghost has very great reason to complain of the clerical disrespect shewn him by these zealots. If the Son be but exalted to a *level* with his Father, or, rather, exalted *above* his Father, they do not care what becomes of the *fag end* of their mystery. There is no prayer or praise addressed to the Holy Ghost in Scripture. This is unaccountable, if he is co-equal, and co-eternal, and as great as any of them. A time is fast approaching, when the Athanasian chymistry will be held in equal abhorrence as the doctrine of Transubstantiation. How infinitely superior in good sense is the Creed of Mahomet, to the Creed of modern Christians! That impostor inculcated upon all his followers the Doctrine of the divine Unity, solemnly assuring them that this great Being had *no partner*. He exhorts them to contend for this great fundamental Article, and detest Christians for their departure from it. Mahomet arose at the time when the Churches of Asia were clamouring Consubstantiality, Coessentiality, triune Relation, mutual Circumplection; and when no stranger in Constantinople could buy a loaf of bread, or a pound of any thing, but he was interrogated, if he believed the Son to be consubstantial with the Father. Mahomet arose, and wiped this corrupt and corrupting mummery from the Eastern Churches, and established the Doctrine of the supreme Unity. Though Mahomet was an impostor, yet surely his Religion inculcates the primary and capital Article of all Religion, the peerless Majesty of *one* supreme Being.

I have written this in a hurry, but it flows from a sincere and upright heart, which never dissembled in matters of Religion. You may make what use of it you please; only believe me, my worthy and sensible neighbour, to be

Hyde Street, Your sincere Friend,
Bloomsbury, Nov. 7, 1786. EDWARD HARWOOD.

UNITARIAN ACADEMY AT YORK.

To the Editor of the Monthly Repository.

SIR,

THE enquiry of the "Accidental Discoverer" in your number for last month (January. Vol. II. p. 56.) has given me the greatest pleasure, both as it brings to light a new friend to the cause of genuine unadulterated christianity, which I consider as the cause of truth, and therefore inseparably interwoven with the best interests of man; and also as it supplies an opportunity of communicating to himself

and others, through the medium of your interesting publication, a short account of the Unitarian Seminary at York. I would premise however, that notwithstanding it is denominated Unitarian, because that sentiment has been the result of the most serious investigation of its supporters, and of the excellent person who conducts the theological department, yet that nothing can be further from their wishes or his plan, than to impose upon the Students any particular system of belief. Although dissenters from the Church of England, on what they conceive the most conclusive reasoning, yet they steadily adhere to her sixth Article of faith, namely, that "Holy Scripture containeth all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

In what may be considered as in strict conformity to this article, therefore, I have been informed both by the Tutor and Students, that no system whatever is inculcated in the theological classes; that the only text-book is the Bible, which is read with great care during the last two years of the course, nearly according to the plan recommended by Mr. Locke, Dr. Taylor, and Dr. Jebb: that when the Students have by their own exertions, directed and assisted by their Tutor, made up their minds as far as can be expected, concerning the doctrines of Scripture, they learn the rise and progress of systems in a full course of Ecclesiastical History. But it is not in my power amply to detail the plan pursued in the York Academy, and it is the less necessary as I am told it will ere long be laid before the public. From what I do know of it however, it appears of such a nature, as to render the labour and exertions on the part of the Tutors equally great, whether the Students may happen to be numerous or few.

But to return to the more immediate subject of the "Accidental Discoverer's," inquiry.

In the year 1786, an Academy was instituted at Manchester, for the avowed purpose of providing the means of a liberal education for Protestant Dissenting Ministers. It flourished with various success until the year 1803, when, on the resignation of the Rev. George Walker, it was determined by the Trustees to invite the Rev. Charles Wellbeloved the resident dissenting Minister in this City, to undertake the superintendence of the institution, and to remove the library belonging to it, hither. Their reasons for this determination may be seen at length in their printed report, dated March 26 1803, and bear very honourable testimony to their high estimation of the talents, disposition, and character of Mr. Wellbeloved.

He was well aware of the many difficulties he should have to encounter at its commencement; and the extraordinary labour to which for some years he should be subjected, yet he willingly undertook the charge, conceiving it of the first importance to the interests of Christian truth, that the Manchester Academy should not be annihilated. It was removed to this City accordingly in the September of that year; and for the former part of the first Session, Mr. Wellbeloved was sole Tutor. During the course of the Session, however, Mr. Kerr of Glasgow, whose character in that university was deservedly very high, was recommended by Professor Young, and appointed Tutor in the classical and mathematical departments. During the first Session there were four divinity Students; during the second, three; during the greater part of the third, eight; and at present there are seven, one of the number having been chosen Minister at Bury St. Edmund's, about two months ago. Here are also five lay Students.

The funds by which the institution is supported, arise from the buildings in Manchester, from contributions and annual subscriptions—the particulars of which are detailed in the several reports of the Committee, published in February 1804, February 1805, and February 1806. Such has already been the success of the institution since its removal to this City, so rapid the improvement of the Students, and so general their good character, that no doubt would remain of its stability and continually increasing reputation, if the subscriptions were so much augmented as to admit of the appointment of a third Tutor: but this arrangement is become indispensable, it being impossible that the constitution of any man should much longer support the unceasing mental exertion which has hitherto devolved upon the theological Tutor. How unremittingly Mr. Wellbeloved has laboured in the cause, and is now labouring, I shall forbear to say; but most earnestly do I wish that those who are interested in the institution would enquire; and I will venture to predict that a great increase in the number of its patrons, so essential to its permanency, would be the result. May the example of the "Accidental Discoverer" be followed by that of many others!—

You apprehend very justly, Mr. Editor, that this Seminary is now the only one in the kingdom, where unitarian Ministers can be educated.

I request your insertion of this paper in the next number of your valuable Repository, the success of which, has the best wishes of

Sir,

Your constant reader,

York, February 6, 1807. C. C.

UNITARIAN ACADEMY AT YORK.

To the Editor of the Monthly Repository.

SIR,

As your correspondent, "An Accidental Discoverer," desires information concerning the Academical Institution at York, for the education of Dissenting Ministers upon a Scriptural Plan, free from the shackles of any human creed, or sect, I take the liberty to trouble you with a brief sketch of its origin and present state.

The dissolution of the Warrington Academy in 1784, and, nearly about the same time, the discontinuance of that at Hoxton which had been patronized by Coward's Trustees, and also of a similar institution at Exeter, awakening the serious alarm of many of the more opulent Dissenters, two new Colleges (as they were, perhaps injudiciously, called) were established in their room. Hackney College experienced an unprecedented degree of patronage, and for some time continued under the direction of some of our ablest men; but, from causes which it would now answer no good purpose to investigate, was necessarily discontinued, in consequence of a total dissipation, not only of its own funds, but also of a reserved "Permanent Fund," which ought to have been kept inviolate. The New College at Manchester subsisted for a longer time, at first under the direction of the Rev. Dr. Barnes, and a succession of respectable Classical and Mathematical Tutors. On Dr. Barnes's resignation in 1798, the Rev. George Walker of Nottingham, with an ardour truly characteristic of his energetic mind, always more awake to the interests of truth, religion, and science, than to any private emolument or comfort, voluntarily relinquished one of the most respectable and satisfactory connections, to be found among the Dissenters, for the purpose of keeping alive this apparently last resource of the friends of free enquiry. The unexpected resignation of the classical and mathematical tutors almost immediately following, threw the whole burden of the institution upon this eminent scholar, who, though fully competent in point of talents and information, could perform no more than health and strength, in the decline of life, (though in the fullest vigour of spirits,) would permit; and, after four years, found himself under the necessity of relinquishing a situation, the burdens of which were too much for one or even two persons.

The Trustees now finding that none of the resident Ministers in Manchester were disposed to engage in the undertaking, and that the funds were insufficient to induce any persons fit for the office to remove from other settlements, and to depend

on it alone for support, being urged besides by the objections which were made against the institution being continued in a populous commercial town (objections which lay equally against Birmingham, which had been proposed as in several other respects desirable), made an application to the Rev. Charles Wellbeloved "a gentleman in the full vigour of life, accustomed to the education of youth, and highly esteemed for his rational piety, sound judgment, and amiable manners,*" to take the direction of the Institution at York, the place of his residence; "a situation, upon the whole, as favourable as can reasonably be expected. Though a considerable city, it is, in a great measure, free from the dissipation and vice which are inseparable from the close population and growing riches of a commercial district; and though the number of Dissenters in it is small, the dissenting interest has always been rendered truly respectable by the talents and character of its ministers."

But the same difficulties which occurred at Manchester still continue to be felt at York. The funds of the institution are not sufficient to supply an adequate number of instructors. Though the Trustees were very fortunate in obtaining for Mr. Wellbeloved the able assistance of Mr. Kerr of Glasgow, a gentleman who had enjoyed the unprecedented honour of carrying off the first prize through all the classes which compose the course of education in that celebrated university, and whose lectures, in the classical and mathematical departments, are highly acceptable to a set of as regular and diligent youths as ever, probably, composed a society of this nature, yet it is obvious that there must still rest upon the principal Tutor, a weight of business, which, but to mention, will convince any reasonable person that it cannot be executed with satisfaction to himself, by any single person who is at the same time engaged to perform the various duties of a Minister.

The course of study for young men designed for the Ministry comprehends five years: in the first of which, besides continuing their classical, and commencing their mathematical studies (the course of which is three years) under the direction of Mr. Kerr, they begin the study of the Hebrew language, the elements of which when they have acquired, they join a class formed of all the divinity-students, in which a regular course is pursued through both the Old and New Testaments, in their original languages; so that the whole of the scriptures are critically read by each student. From the beginning, also, the students are exercised in Latin and English composition, and the divinity-students, in their turn, conduct the devotions of the fa-

* Committee's Report 4th July, 1803.

mily; in the due preparation for which, they are under the careful superintendance of their tutor. In the first and second years, they also go through a course of general history, and hear lectures on oratory and criticism. In the second year, the attention of the students is besides directed to the philosophy of the human mind, comprizing logic, metaphysics and moral philosophy. In the third year, the evidences of natural and revealed Religion. In the fourth, the Old Testament is more critically and philosophically studied: the history is compared with Josephus, which is read along with it; the Mosaic Ritual and Civil Government are carefully examined, and the students are exercised in drawing out schemes of each, comparing these together, and with those of the most approved authors: the devotional and moral writings are read with a practical as well as critical view, and the nature and peculiar beauties of sacred poetry are pointed out by the assistance of Lowth, whose excellent work is read by the students: lastly, the prophetic writings are commented upon and explained. Through the whole, the best writers on the several books are referred to. In the fifth, the same critical and practical attention is paid to the New Testament, and the important particulars of the Christian dispensation: harmonies of the evangelists are drawn up, the Acts and Epistles are carefully studied, and the support they mutually give and receive is noticed, after the manner of Paley. At the same time, during both these years, particular attention is paid to the composition and delivery of Sermons and Scriptural Expositions; and lectures are given on the history of the Christian Church, and on the Pastoral Care. The students most of them reside, and all board, with Mr. Wellbeloved; and during the hours of meals, enjoy the company and familiar conversation of both their tutors.

This simple enumeration of the objects contemplated in the course of education at York, I believe is nearly correct; and that the duties of their office, agreeably to it, are most faithfully and diligently executed by both the tutors, I am persuaded those will bear witness who have attended the annual examinations. That their unwearied services are highly valued, and affectionately and gratefully received by their pupils, those who are much acquainted with any of them can also testify. But that the variety of objects is greater than any two men can perform with satisfaction to themselves, without at the same time sacrificing a portion of that health and those comforts, which it is not only the right but the duty of every man to take care of, must, I think, be obvious to every one who entertains a proper sense of the limited nature of the human powers, and of the necessity of a due proportion of exercise and relaxation to the

maintenance of these powers in their proper state of strength and activity.

It is, however, greatly to be lamented, that their present funds will scarcely enable the Trustees to pay the stipulated (I do not say adequate) salaries, to the two gentlemen who are already so busily employed; and that there is no present hope of their being able to add a third tutor. This can only arise from the want of proper information being more extensively dispersed among the friends of religion, liberty, and science.

Two methods have been proposed for raising an adequate annual income; personal subscription, and congregational collections. Both have their advantages. The former is more likely to be preferred by the more opulent members of our societies, who are not unwilling to give the institution the sanction of their names, and to take an active part in the promotion of its interests; the latter might perhaps have more lasting and beneficial effects. They would also afford to ministers an opportunity of directing the attention particularly of their younger hearers, to the great principles of christian liberty; and would afford the less opulent a means of contributing such smaller sums as are suited to their respective circumstances.

Neither of these methods, however, has been generally adopted. In surveying the list of annual subscribers annexed to the last year's report, I find that Manchester and its neighbourhood furnishes 92 guineas, Liverpool 21, Yorkshire 36, London *only* 6, Miscellaneous Subscriptions 15, (in all amounting to 187l.) but that the opulent towns of Nottingham, Leicester, Birmingham, Norwich, &c. and the whole of the South of England, furnish not a single guinea in this way. Congregational collections have been made at Liverpool, Leeds, (Mill Hill and Call Lane,) Newcastle, Norwich, Palgrave, York, Wakefield, Eland, Chesterfield, Stockport, Dean Row, Monton, and Lewes; but they have in no year exceeded 130l.

If the opulent Dissenters in the West of England are continuing their subscriptions, or exerting themselves in any way, with a view to the re-establishment of an institution among themselves at Exeter or elsewhere, such exertions have the best wishes of the present writer, who would be the last person to suggest any thing which might tend to interfere with so laudable a purpose. But if they have no such intention, it is submitted to them how much their own interest is concerned in co-operating with their northern brethren, in maintaining the only institution where youth can be educated with the probability of their being fitted to supply, with reputation, those places which the excellent persons who now fill them, must in no long time leave vacant.

A due consideration of these circumstances, it is hoped, is all that is necessary to induce many opulent individuals in every part of the kingdom, to make a voluntary offer of their assistance by personal subscriptions; and also to excite the ministers in general of the congregations interested in keeping up a succession of young men educated as above, to lay the case before their hearers, and propose at least occasional collections. The Trustees might thus be easily enabled, not only to add a third tutor, but also to provide accommodation and assistance to a greater number of candidates for the ministry.

As your valuable Miscellany, Mr. Editor, either is or ought to be in the hands of every liberal Dissenter, I flatter myself that your insertion of this imperfect statement of facts will be productive of some good effect; and am, with the best wishes for the success of the Monthly Repository,

Your very obedient servant,

NEOCOMENSIS.

N. B. The treasurer of this institution is Ottiwell Wood, Esq. of Manchester, by whom, or by Messrs. Jones, Lloyd, Hulme, and Co. Bankers, in London, subscriptions are received. It is hardly necessary to say, that this letter is written without the knowledge of Mr. Wellbeloved, or any of the above gentlemen.

MR. TOWLE'S ORTHODOXY.

To the Editor of the Monthly Repository.

SIR,

THE writer of the article in your Obituary, for December, (Vol. I. p. 665.) seems to be surprised that the late Mr. Towle, maintained "the eternal generation of the Son of God." Herein he was far from being singular, as many learned Trinitarians still hold that Christ was begotten from eternity. But there is one part of the system which Mr. T. (whom I well knew) had too much sense to defend, viz. "that the act of the Father in begetting the Son, is perpetuated from eternity to eternity." I thought the idea had been exploded, till I saw it maintained by Dr. Jamieson, in his elaborate answer to Dr. Priestley's Hist. of Early Op. And something like this I have more lately seen in a piece by Dr. Williams, who is the tutor of an academy. His words are these, speaking of Jehovah: "The self-existent, independent, all-sufficient Being, from eternity to eternity generating his own light and joy, called his only begotten Son, not from mere will, but of the same necessity." *Sermon on Predestination*, p. 47. Now, Sir, as I am willing to embrace whatever is truly orthodox (in order to which however,

I must know what it is) I should be glad if Dr. Williams, or any other equally learned divine, would explain the meaning of the above expressions, to which I confess, I at present can affix no idea.

I am, Sir,

Q.

MR. WRIGHT'S REASONS FOR NOT REPLYING TO MR. PROUD.

To the Editor of the Monthly Repository.

SIR,

THROUGH the medium of your valuable Repository, I beg leave to communicate to the public, my reasons for not replying to Mr. J. Proud's book entitled "The Unitarian Doctrine completely Refuted," in which Mr. P. has animadverted, with some degree of severity, on one of my Essays.

1. Mr. Belsham's remarks in a former number of your Miscellany, (Vol. I. p. 585.) I regard as a sufficient answer to every thing Mr. P. has advanced against the Unitarian Doctrine. Mr. B. has very properly confined his observations to the grounds of reasoning, (if any thing can be called reasoning which is built on an avowed departure from the natural sense of the words of Scripture,) assumed by Mr. P.: to attempt to follow him through all his strange assertions and obscure and confused remarks, would be equally tiresome and unprofitable. It would be like following an *ignis fatuus* through pathless bogs.

2. I do not perceive that my arguments against the divinity of the person of Christ, and in support of his inferiority and subordination to the one God and Father of all, are affected by what Mr. P. has written. If I have advanced any thing like argument, it cannot be weakened by Mr. P.'s exclaiming, as he does, p. 64, "What sophistry! sophistry, without solid argument, opposed to plain truth, and it must be cut up by the roots. I execrate sophistry in religious disputation; but of that, together with quirk and quibble, I am sorry to say, Mr. Wright's pamphlet is chiefly composed." When Mr. P. can find what has at least the appearance of solid argument to offer in refutation of the Unitarian Doctrine, he will lay aside such senseless declamation as the above; and then it will be time enough for me to make a formal reply. He has furnished me with abundant matter for recrimination, and turning upon himself what the above passage charges on my Essay; but it would be useless to avail myself of it, and I remember the servant of God must not strive.

3. Mr. P. and I have no common ground on which we can meet in theological controversy. His spiritual eyes are opened;

he can soar among the clouds, and penetrate the secrets of a spiritual world; the natural sense of Scripture is too low and meagre for his sublime genius; he is conversant with the internal senses of the word, called the divine spiritual, and the divine celestial; versed in the doctrine of correspondences, he discovers, and asserts with confidence, (see p. 68) that God is a man, yea, that Jehovah God is the ONLY AND ESSENTIAL MAN; though the Scriptures plainly declare that God is not a man! What have I, whose senses can discover nothing but material objects, who have no acquaintance with the spiritual world of the highly illuminated Swedenburg, who have nothing but the plain letter of Scripture and reason to guide me in my inquiries, who do not understand the doctrine of correspondences, by which the profound depths of mysticism are to be explored, I say, what have I to do in controversy with such a singular theologian as Mr. Proud? And how is a man to be reasoned with, who finds a sense in words contrary to what could be collected from the letter?

4. That I am neither reluctant to use my pen, nor afraid of entering the lists of controversy with an abler opponent than Mr. P. will be credited; but I had rather leave such disputants as Mr. P. to write me down, if they think they can do it, than run the risk of writing myself down by replying to their unintelligible effusions.

5. When Mr. P.'s pamphlet first reached me, I had an Essay ready for the press, which I expect will be published in a few weeks, on the Humanity of Christ, written in a plain and popular style. In this essay, after stating the evidence of the simple humanity of Christ, I have endeavoured to show that the most exalted names, titles, offices, and works, ascribed to him, in the Scriptures, are ascribed to him as man, and agree with his simple humanity. I have next attempted to answer the principal objections made to our Lord's simple humanity: and lastly, endeavoured to exhibit the practical utility of the doctrine. Had Mr. P. written much more to the purpose than he has done, I should have thought the above a sufficient refutation of his work; as the matter stands, I request Mr. P.'s readers to do me the justice to examine the said essay when it is published.

Such are my reasons for not replying to Mr. P.'s Book. I hope they will satisfy my friends and the public; I should not have troubled you with them, had not some of his readers put an unfair construction on my silence; that being the case, I hope you will indulge me so far as to insert them in the Repository.

I remain, Sir, your's, &c.

Wisbeach, Jan. 27, 1807. R. WRIGHT.

UNITARIAN BAPTISTS IN YORKSHIRE.

To the Editor of the Monthly Repository.

SIR,

YOUR Correspondent who signs herself Sabrina, has in your Repository for September, (Vol. I. p. 461.) given an interesting account of some Unitarian Baptists in Yorkshire, in speaking of whom she says: "It is to me a singular phenomenon that persons who possess the most liberal notions with regard to the Christian doctrine, should manifest a narrowness relating to Christian intercourse and fellowship, which is not exceeded by the most rigid sects under the profession of the highest Orthodoxy." Being well acquainted with the people in question, and their sentiments, I have waited thus long in expectation that some of your worthy and liberal correspondents would notice Sabrina's paper; but I fear they would almost as soon think of discussing the subject of transubstantiation, as the bigotted notions to which she alludes. Her motives I consider laudable and her statement upon the whole, fair and candid; the persons who are the objects of her censure may indeed hesitate to admit it, because, as they would state, some difference of opinion has existed amongst them ever since they were formed into a society, without causing any division. This, from personal knowledge, I believe to be true; but if any difference did exist among them, it was on what may be termed mere minor points; they still considered each other as "standing on the foundation" and agreeing in all important matters: perhaps there is no example of even the most rigid Calvinists who perfectly agree in every thing, however they may unite in reprobating those who differ from them. The fact I believe is as Sabrina states, that, though the Yorkshire Baptists have rational and enlightened views of the Christian doctrines, they are so destitute of all liberality of sentiment that they not only refuse to acknowledge those who are termed orthodox professors to be Christians, but even those whose doctrines in general they approve, if they are not Baptists, and have not adopted their peculiar views and church discipline. To many this may appear strange and unaccountable, but the sincerity, zeal and good intentions of this people cannot be doubted; though there is amongst them much to blame, there is also certainly much to praise; their errors arise, I conceive, from too great a degree of confidence in the correctness of their knowledge—a confidence unwarranted by their means of information: they seem, whilst rejecting the name to assume the authority of apostles, and forgetting their own fallibility, decide with a

firm assurance bordering on presumption, on truth and falsehood, right and wrong: this may be chiefly owing to their ignorance of the universality of the right of private judgment; they claim and exercise that right for themselves which they virtually deny to others. Every man ought to be fully persuaded in his own mind, without incurring uncharitable censure for mere difference of opinion. When we direct an honest enquirer to read the Bible and to judge for himself what is truth, yet, if he happen to draw some conclusions different from our own, tell him that however serious and good, he is no Christian and has no scriptural hope of salvation, and deny him all Christian intercourse and affection because he follows not with us; do we then allow the right of private judgment? Whilst saying and doing all that we dare to disquiet him, are we acting according to the spirit of Christianity? Are we not rather sinning against the great law of the Gospel which commands us to "love one another?" We ought to judge men not merely by their opinions but by their works—"By their fruits ye shall know them." We have some reason to believe that this reprehensible illiberality of the Unitarian Baptists in Yorkshire is decreasing, and it is to be hoped that time and reflection with higher degrees of knowledge will possess them with that amiable temper which "rejoiceth in the truth" which "hopeth all things" and "thinketh no evil."

London Jan. 16. D. E.

ON DISSENTING MINISTERS PLAYING AT CARDS.

To the Editor of the Monthly Repository.

SIR,

RELYING on your candour and promise that all sides may have a candid hearing through the medium of your useful Miscellany, I shall hope the following letter will soon find a place in the Monthly Repository.

I am, Sir, your's,

P. Q.

I NOW find I was not mistaken, at least in part, of what would most probably happen, if my Letter to a young Dissenting minister on the subject of card-playing should ever see the light. Though I am not very fond of controversy, I cannot resist the temptation of taking some notice of one or both the papers which animadvert on that letter, and which appeared in your number for December *. All candid discussions are favourable to the interest of truth and

* Vol. I. pp. 644 and 648.

religion, practical as well as theoretical. But daily observation teaches us how difficult it is to write on almost any subject, especially on the subject of morals, with temper and liberality. The writers on whose papers I am about to animadvert furnish new proofs of this truth. I have been endeavouring to account for this temper in the case before us, and I thought I could discover a pretty adequate reason in the opinion of your friend R. S. T. for some not very candid, or Christian reflections. He wishes it to be understood that he is no great admirer of virtue except what is very common; nothing of this sort above the "mass of his congregation," lest he should be idolized or should be thought a hypocrite or a modern Pharisee! Under this impression no doubt he wrote his remarks, and as it lay near his heart he seems willing that his readers should not suppose him a hypocrite, but only an accuser of the author of the letter, of hypocrisy, Pharisaism, or as being a sort of Bramin, a dealer in mysteries! A man who confesses that he only aims at a very common degree of virtue, may find an apology in the practice of many like himself for writing in such a strain. I think he is likely to obtain his end amongst his constant readers and hearers, for I find he calls himself a dissenting teacher! I have however my doubts whether the low degree of piety and virtue which seems so pleasing to R. S. T. will not become lower if he should continue his visits at the card-table. Whether the dread of being thought an Enthusiast or a reader of the Evangelical Magazine, that dreadful "farrago" of impiety and nonsense, should urge him to persevere in exercising his rational faculties this way, time must determine. If I thought R. S. T. would acquit me from seeking to be idolized by the vulgar, I should advise him to study the character of Jesus Christ, who it seems was not afraid of being thought a deceiver or a Pharisee, when he taught and acted on a superior scale. He thought it fit to be an example to others, and to go before the flock over which he was made the overseer. But I shall be told this is an extraordinary case which we cannot hope successfully to imitate. Perhaps if I were to refer to the Apostles and the directions which they followed, I should be answered by the same objections. We must therefore leave the Bible, I believe, and look elsewhere for the new doctrine of equality which is professed by R. S. T. Unhappily for the Christian church we find an apology for this sort of lax morality in the lives of our modern young gentlemen, who are become the teachers of a religion, whose influence it is to be feared they have never felt, whose sanctions they have never appreciated, and whose honour is by them often insulted! From hypocrisy, in one sense, such characters will be acquitted, though in another it may be asked, "Friend how camest thou here not having on the wedding garment?"

I say, Sir, cards form a strong temptation to sin, to covetousness and injustice—they excite in the breast the worst of passions when the stake may not be more than sixpence—they are a waste of time and subversive of all instructive conversation—they often create

quarrels and violate the order of religious families, they almost insensibly lead to intemperate hours, and they offer an insult to the common sense of mankind, by having it supposed that reasonable beings cannot enjoy the society of each other but over a card table! The minister therefore who has the care of souls and must give an account of his charge, who will not consult the conscience of the serious and pious part of his congregation, or who will gratify his own taste and that of others whose views are congenial with his own, although they should despise him in secret for his levity or pliability, the rule of whose moral improvement is to be found in the spirit and conversation of the generality of his congregation, and who wishes to excel in nothing except in a little head knowledge, may be called any thing but a Christian pastor! A Christian pastor he cannot be until he goes before his flock in the path of piety and universal obedience!—He may be a hireling or a lover of pleasure, pluming himself in his own conceit that he has surmounted vulgar and rustic prejudices and imbibed the manners and follies of the metropolis! I pity so silly and contemptible a character, who doth not know that he is often the scorn of his associates, the ridicule of infidels, and the grief of enlightened and conscientious Christians. R. S. T. mutters something about Unitarianism, but in so dark a manner as cannot be understood by any body but himself. If he means to say that Unitarianism leads to a relaxation of morals, or to symbolize with the general amusements or fashions of the world that lieth in wickedness, I enter my protest against the conclusion and the man who draws it.

And now Sir, before I conclude, I beg leave to say a word or two on the letter of "No Bigot," from Norwich. As he seemed indignant that the letter on which he animadverts should appear in the Monthly Repository, and not in that "farrago of bigotry and absurdity, the Evangelical Magazine," I perceive he is a gentleman of some taste, with tremulous nerves when any thing very monstrous appears before him! It may therefore be right to keep from his sight the Monthly Repository when it contains any papers relative to practical religion! If by a "farrago" this writer means a jumble of contradictions, his letter is entitled to be placed in any magazine of this description. The writer admits that all games at hazard are dangerous, therefore scarcely allowable. This is one of the arguments used by P. Q. against dissenting ministers playing at Cards. The amusement is the hope of gain; for I defy this "well bred" gentleman to point out to me any other amusement that can possibly arise from counting black and red spots marked on glazed paper. If "No Bigot," is not capable of comprehending what the letter in question hath already stated respecting the evil attending cards in general, I believe it is of little use to reason with him on the subject. Is the coveting of your neighbour's money, let it be only a penny, if you please, an evil forbidden by the tenth commandment? If so, why will this writer ask where is the evil of card playing? Sir, I am disposed to re-

assert what has already appeared in the letter in question, "That the very essence of the temptation to sit at cards is the hope and wish of gain." This writer talks of "well bred persons" as being privileged to play cards. But who is to be judge in this case? Do not those who frequent the gaming-houses in Westminster, in Bath, and elsewhere, consider themselves as not only well bred but the best bred men in the kingdom!! In a moment of thought, disengaged from the card table, this writer admits what is sufficient to deter any wise and sober man from this game at hazard. "I would not," saith he, "be understood by any thing I have written in this letter to stand forward as the unqualified champion of all games at hazard. Many of them are dangerous in any degree; all when they are carried to excess." Well then, there is danger in all these games! Let us remember the prayer that is sometimes in the mouth of the card player, "Lead us not into temptation." This writer may view the scriptures lightly and imperfectly as a rule of moral discipline, and substitute if he please the conduct of the well bred in the place of them; however it is to be hoped he will not find many well educated Christians of his opinion. I have not seen the sermon of Mr. Burder nor the Layman's answer to it, nor can I be very curious about seeing the latter, unless it contain arguments much more to the purpose than those which have been selected from it by "No Bigot." When this gentleman will give himself the trouble of answering the several inconveniences which have been enumerated in the Letter to a Dissenting minister and which generally attend card playing, it will be time enough to bring forward other considerations against the practice. The man who ventures to put his foot on the utmost limits of lawfulness to gratify his passion, will soon pass that line in pursuit of his favourite indulgence. The man who covets his neighbour's guinea will soon thirst after his mite. If the hope of gain is not the gratification of playing the game, why risk the smallest sum?

Jan. 10, 1807.

REPLY TO A PLAIN CHRISTIAN, ON THE WRITINGS AND CHARACTER OF THE LATE REV. E. EVANSON.

To the Editor of the Monthly Repository.

SIR,

HAVING noticed in your Monthly Repository, two or three very illiberal attacks on the writings and sentiments of the late worthy Mr. Evanson, by one who styles himself "A Plain Christian," it is hoped that a few words in reply to such unmerited abuse, will not be denied a place in the same publication. The "Plain Christian" thinks proper to load with invective a writer of eminence, a man of erudition and great abilities, which have been principally exercised in a free inves-

tigation of the genuine doctrines of Christianity, and in detecting and exposing its corruptions, merely because he has published tenets repugnant to the deep-rooted prejudices of the P. C. and in some cases different perhaps from generally received opinions. From the same principles, Sir Isaac Newton's system of philosophy might have been condemned, because it militated in a high degree against prejudices, and differed *toto cælo* from the generally received system previous to its introduction.

Such a conduct as the P. C. has adopted in respect to Mr. Evanson's tenets, is unworthy the liberal mind of a scholar, and unbecoming the spirit of a true Christian.

The P. C. did not think proper to *waste his time*, according to his own expression, in attempting to confute Mr. Evanson's opinions; but he has wasted it in a much less honourable way in attempting to detract from the merit of one of the truest friends to genuine Christianity, by mere arrogant assertion. But the *ipse dixit* of the P. C. will not, I trust, be deemed an axiom by any of your readers. He appears particularly shocked at the idea, that a sabbatical observance of Sunday is not a Christian duty, and thinks proper to be particularly abusive in speaking on this subject, although he neither attempts, nor is able to controvert, in the least degree, what Mr. E. has advanced in support of his opinions. But a *petitio principii*, of which he is guilty on this subject, is not to be passed over; he says, that the observance of Sunday as a sabbath has existed in every age of the Christian church. That this was the point contended for, by Mr. E.'s opponents, is well known to many, perhaps to most of your readers, and it is equally well known that they entirely failed in their attempts to prove it, or to invalidate the arguments of Mr. Evanson, which were sufficient to convince an unprejudiced mind, that no such observance existed in the earliest centuries, and consequently that it could not have been enjoined by Christ or his apostles.

Notwithstanding the insinuations of the P. C. in which he has displayed neither candour nor good sense; notwithstanding the feeble attempts of that narrow minded writer to prejudice your readers against the tenets of Mr. Evanson, they stand on too firm a rock to be in the least shaken by so weak a blast. The doctrines which the P. C. has condemned, will assuredly thrive in the world, and the writings which he has stigmatized, will be admired and esteemed by every discerning, unprejudiced reader.

I am, Sir,

PHILALETHES.

EVANGELICAL ALARMS.

To the Editor of the Monthly Repository.

SIR,

I CONGRATULATE those of your readers who are Unitarians, upon a testimony to the success of our late exertions which is peculiarly valuable, as extorted from an adversary. The "Evangelical Magazine," so distinguished for its hostility to our faith, has just devoted several pages to "An earnest appeal to Evangelical Ministers and others." To give more effect to this address, it is introduced by the following motto from the prophet Joel.—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain."

In an appeal from such a quarter Unitarians will expect, according to their former experience, that their religious character and designs should be misrepresented without scruple. On this occasion they will not be disappointed. We are very freely classed among "the adversaries of Jehovah's honour, and man's best interest," and described as "affirming the merit of supposed virtue, while at the same time its standard is reduced extremely low," and in short, as "the foes of true religion." We are informed that as "the poison of infidelity was readily imbibed among the lower orders on the publication of Paine's Age of Reason, it will not appear improbable that many may be attracted by a plausible representation of the Unitarian opinions."

From no small acquaintance and some intimacy with zealous professors of Calvinism, I am of opinion that an individual of any respectability among them could not easily be found to indulge, in his private capacity, such unqualified abuse. Yet let him take the pen as the organ of his party, and such a representation of their opponents becomes "the very milk of human kindness," not to call it the Christian charity of Paul which "thinketh no evil." Strange however to say, this unceremonious libeller of Unitarians ventures to complain, I trust unjustly, of the "extreme unfairness and unrestrained virulence with which the doctrines and character of those who are called Calvinists" are assaulted. He conjures "Evangelical Ministers and others" to "manifest an amiable contrast of temper, and to exercise the purest candour, truth, and impartiality." Surely the author of this excellent advice in defiance of his own practice, such as I have quoted it, must be a descendant from the ancient family of the Scribes and Pharisees, against whom he who "knew what

was in man" has warned his disciples, because "they say and do not."

But your Unitarian readers will expect to be gratified with a little *evangelical* commendation. Here again they will not be disappointed. Their tract societies are described as making vigorous exertions. "The public sermons of their ministers have of late been much more doctrinal and controversial than has heretofore been customary among them.—In some of their congregations, peculiar pains are taken to confirm the young people in the Unitarian doctrines.—Village and itinerant preaching are objects to which they now give much attention, and which they are endeavouring to introduce and extend in their connexion. They have already obtained some itinerant preachers who manifest both zeal and talents.—To aid in the prosecution of these plans, a fund has been instituted; and spirited exertions are made for its support and increase." Such is the representation of our present state of activity, the promotion of which is charged, in a great measure, not I believe without reason, to the circulation of your Magazine.

However Unitarians may value such a testimony to the zeal and success of their exertions, they will derive the most solid satisfaction from another part of this "Appeal," where very judicious counsel is given to "Evangelical Ministers," though rather novel, from an Orthodox brother. They are instructed "to make themselves properly acquainted with the true nature, the proper grounds and the due bearings of the points in controversy—To study the statements and arguments of their opponents in their own writings"—because "a passage (however literally quoted) broken off from its connexion, will frequently present an aspect widely different from the design of the writer." This very just remark I hope "Evangelical Ministers" will not forget when they quote the New Testament. They are further recommended "to possess a more accurate knowledge of ecclesiastical history than most persons on either side are at present furnished with," and as an "object of supreme importance—very insufficiently attended to by many excellent friends of evangelical truth," to become proficients in "Biblical learning." "In this department," says the writer "lies the principal strength of our adversaries," a concession which we readily accept as an answer to a thousand misrepresentations by the less informed among the orthodox who are fond of describing Unitarians as better acquainted with any book than with the Bible.

In pursuance of his plan the author of this Appeal recommends "the very important labours" of a number of Biblical

Critics. The list might have been considerably enlarged and perhaps it may, in some instances, have been contracted by prejudice. It is however large enough to lead "Evangelical Ministers" into discussions, with which their publications sufficiently shew that they are at present but little acquainted. They may thus learn to distinguish prophetic inspiration and revealed doctrine from credible history and the sincere and respectable, but human and so fallible reasonings of the historians themselves. Nor would it be surprising if they soon discovered that the famous text of the Three Heavenly Witnesses, which has stood for ages a main pillar of the trinity, is nothing better than one of those pious frauds by which Christian simplicity was so early corrupted. It cannot fail I think to alarm some "Evangelical Ministers" to find an orthodox brother recommending in such unqualified terms the Greek Testament of Griesbach in which that text is freely exploded. On this occasion the author of the Appeal has very properly acknowledged "the munificence of the Noble Person," long a professor of the Unitarian doctrine, who has rendered that work accessible to theological students.

I have now offered to your readers the substance of a paper which they would hardly have looked for in the Evangelical Magazine, a publication generally calculated to suppress, rather than to promote religious enquiry. As to the misrepresentations of Unitarians in that paper, we have but ill counted the cost of professing opinions unpopular in the modern Christian world, not to esteem it "a very small thing to be judged of man's judgment," and shall readily forgive the author this wrong for the sake of his endeavours to introduce among his orthodox brethren a new order of things, from which, judging by experience, we should expect the happiest effects. In religious enquiry we must rejoice, even, as Paul says, of preaching Christ, though it should not always be accompanied with good-will to fellow-enquirers. In the mean time let us provoke one another only "to love and to good works," and learn even from a Heathen Moralist how to profit by our enemies. Plutarch in a treatise on that subject has the following passage which may suitably close this letter, as capable of a truly Christian application. "In the theatre we often find performers indolent and inattentive, while they play or sing alone, but when they strive with each other for the mastery, they not only rouse themselves, but they tune their instruments with extraordinary care, they are more curious in the choice of their strings, and try their notes in frequent and harmonious concerts.—Just so, he

who considers that he has an adversary prepared to dispute with him the reputation of well-ordered life, will examine his principles, regulate his conduct, and form his character with peculiar attention."

I am, Sir, your's,

Feb. 17, 1807. BEREUS.

MR. BELSHAM'S STRICTURES UPON MR. B. CARPENTER'S DEFENCE OF ARIANISM IN HIS LECTURES.

LETTER II.

To the Editor of the Monthly Repository.

SIR,

THE subject of my worthy friend's first Lecture, is, "Candour, with respect to religious opinions;" and he introduces it with a remark of Dr. Kippis, in his Life of Dr. Lardner. "A sentiment," says this respectable writer, "which I should wish to be generally impressed is, that the glory of our holy religion stands firm on every scheme." This is a sentiment which my worthy friend professes "cordially to embrace." In his estimation, "it is soothing to the mind, and like oil poured upon the boisterous waves, it calms the angry passions and tumultuous feelings of the soul." Against this doctrine I must, however, beg leave to enter my deliberate and firm protest. I am unfortunately one of those persons who, in the language of Mr. Wilberforce, are so *obstinately dull*, as not to be able to see how the glory of our holy religion can be made compatible with the doctrine of transubstantiation, the invocation of the Virgin Mary, the worship of images, the doctrine of indulgences, or the gloomy system of Calvinism, which dooms infants to eternal misery for Adam's sin. To my beclouded understanding, these and many other doctrines, which might be added, deteriorate and deprave the religion of Jesus, and render it in some of its forms more objectionable, more incredible, and more derogatory to the divine character than Heathenism in its grossest state, from which, indeed, it differs in nothing but the name. Nor can I by any means approve of such a representation of the little importance of the differences which prevail among professing Christians, as it tends to encourage that indolence and indifference, which precludes discussion, which makes men contented with any system which they may happen to have adopted, and which would for ever prevent the extricating of pure and genuine Christianity from the mass of error in which it has been for ages enveloped and

entangled, and exhibiting the doctrine of Jesus to the world in its native beautiful simplicity, which is its true glory.

My worthy friend professes to give us a lecture upon "candour, with respect to religious opinions," and to help his readers to "an axe which cuts deep and to the very root of all unchristian bigotry;" but unfortunately he has not defined in what sense he uses either of these very common but very indefinite terms; and I suspect that his ideas upon the subject are not very distinct. The following account, however, of the state of his own mind, will probably convey some notion of his idea of candour; for whatever sentiments we entertain, we all give ourselves credit for a competent share of candour, and an entire freedom from unchristian bigotry.

"Persuaded as I am, (says the worthy author, pp. 14, 15.) that all Christians believe what is sufficient for their salvation, if they do but practise what they know, that those points about which the Calvinists and the Arminians, the Trinitarians, and Unitarians differ are not the primary doctrines of religion, and that each may have selected the motives from the Scriptures, which are best adapted to promote their own edification, I entertain the most pleasing views of the Divine Being, and am disposed to give the right hand of fellowship to every one who names the name of Christ. With these sentiments I cannot be very solicitous to make proselytes to my own system."

Candour, therefore, according to my worthy friend, consists 1. In being persuaded that all Christians believe what is sufficient for salvation.—2. In allowing that Calvinists and Arminians, Trinitarians and Unitarians, may have selected those motives from Scripture which are best adapted to promote their own edification.—And, 3. In not feeling very solicitous to make proselytes to our own system. The contrary to this must of course be unchristian bigotry.

To the first of these propositions I cordially subscribe. The grand essential doctrine of the Christian revelation, the doctrine of a future state of rewards and punishments, never has been mistaken by any who have professed themselves Christians, and never can. *Quod semper, quod ubique, quod ab omnibus*, is the just criterion of revealed truth; and a being so anomalous never yet existed, as a Christian unbeliever in a future life.

The second proposition, I hardly understand. If my worthy friend means no more than this, that there have been upright and good men of all persuasions—I believe it. But the conduct of his argument, and the nature of his conclusion seem to imply that the Word of God is, as he expresses it, (p. 11.) "a rich treasure, containing a great diversity of doctrines,"

from which Papists and Protestants, Calvinists and Arminians, Trinitarians and Unitarians, are at liberty "to select what they deem most edifying to themselves." But my friend cannot seriously mean to maintain so great an absurdity; though it is in my judgment the only principle upon which he can justify the indifference which he professes to making proselytes to what he calls *his own system*. This language may be very proper if all varieties of system are contained in the Scripture, and if every one is at liberty to select those principles which he deems most edifying; but it is such as my friend would never seriously attempt to justify, if his own system is that, which, after mature inquiry, he seriously believes to be the true and only doctrine of the Christian revelation, and (which is the necessary consequence) that all other systems are fabulous and false.

Candour surely does not consist in believing all systems to be equally true, or equally false, or equally uncertain, or equally important, or equally indifferent; nor is it bigotry to endeavour by all fair and honourable means, to propagate the doctrine, which after due examination, is judged to be true and important, even though it may occasionally disturb the slumbers of those who, from ignorance, or indolence, or self-interest, may be desirous that mankind should always remain in error. If this be candour, Christ and his apostles were the most uncandid of all men; and the great reformers, to whose vigorous efforts the present generation is indebted for its civil and religious liberties, and for its mental and moral improvements, were unchristian bigots, for they were the great disturbers of the peace of mankind, and by their zeal for truth, and their bold and determined opposition to established error, they incurred the charge of turning the world upside down.

In my estimation, that man is truly candid with respect to his own opinions, who avows his principles fairly and without any disguise or mental reservation; and he is candid with respect to others, who readily concedes to them in practice, as well as in words, the same right of private judgment which he claims for himself; who makes every reasonable allowance for the effect of early prepossessions, and other circumstances which tend imperceptibly to bias the judgment; who does not hastily impute to his opponent improper motives; who is willing patiently to listen to arguments, and to consider objections; and who does not charge his antagonist *personally* with consequences which he disavows, however clearly they may appear to himself to follow from his principles, and however necessary he may feel it to be to state such consequences,

in order to guard others against pernicious and dangerous opinions.

"I cannot be very solicitous," says my worthy friend, "to make proselytes to my own system." I should be glad to know how long it has been considered by Christians and Protestants, as a reprehensible thing to be solicitous to make proselytes to Christian truth, for such I presume that my friend believes "his own system" to be. It is happy for mankind that this all-embracing and torporific spirit was not in fashion three centuries ago: but that the Luthers, and Calvins, the Socinuses and the Zwingliuses, the Cranmers, and Ridleys of that age, did feel that earnest solicitude to make proselytes to *their* systems, which induced them to exert their utmost energies to burst the bonds of popish superstition, and to kindle a glorious light in the Christian world, which by the blessing of God shall never be extinguished. Venerable confessors! Immortal champions of Christian truth! May I never presume to rob you, even in thought, of a particle of that well-earned glory which adorns your brows. May it be my highest ambition to imitate your great example, and to contribute, in my humble measure to accelerate and to complete the work which you have so nobly begun.

Amidst all these professions of Christian candour, and this very modern clamour against the spirit of proselytism, it may become us to recollect that there is such a duty as Christian *zeal*, a zeal for truth, and that the disciples of Jesus are exhorted to contend earnestly for the faith which was once delivered to the saints. Of this the apostle Paul was an eminent example, so likewise was the apostle John. Their epistles are chiefly controversial. They express great indignation against the errors and pernicious principles with which the Christian doctrine in that early age began to be corrupted. But are there not corruptions of the Christian religion in the present day more flagrant, and more dangerous than those of the Docetæ or of the bigots to the ceremonial law? And are not Christians equally bound at all times by the law of their profession to oppose anti-christian errors, and to purify the doctrine of their great master from those pollutions which disfigure and disgrace it, which retard its progress and hinder its success?

But "all Christians believe what is sufficient for their salvation." True: and if they rested in the plain simple doctrine of Christ it would be well. The bulk of Christians however are not satisfied with the simplicity of truth, but upon the foundation of Christ they must needs erect

their respective edifices of wood, and hay, and stubble. The Arian introduces his subordinate maker and governor of the world: the Trinitarian his three equal persons in the godhead: the Calvinist his condemnation of the human race to eternal misery for Adam's sin, and the Papist his idolatrous worship of saints and martyrs, and his licentious doctrine of indulgences to sin. These and other gross errors which have been engrafted into the Christian system, though not all equally absurd or equally pernicious, are, to say the least, useless incumbrances to Christianity, which impede its progress in the world, and which diminish and sometimes grievously counteract its beneficial influence upon individuals. And it is the part of true wisdom and benevolence to oppose and to correct these errors by the fair and honourable means of sound argument and rational criticism.

My worthy friend is "in theory convinced of the utility of controversy," but he disapproves of "the angry spirit of debate." So likewise do I. At the same time it must be admitted that the asperity of controversy is often useful, as it stings the disputants to put forth all their strength and thus affords the impartial by-stander a better opportunity of forming a correct judgment on which side the evidence preponderates. And at any rate an angry controversy which rouses the energies of the mind, is infinitely more beneficial to individuals, and to society, than that stupid indifference, that listless torpor, that morbid indolence of spirit, which falsely assuming the sacred name of the love of peace, benumbs the faculties, and with its leaden mace opposes an insurmountable obstacle to all mental improvement. It must, however, be admitted, that a generous warmth arising from a deep sense of the importance of the subject, and an earnest solicitude to enlighten and to benefit mankind, without any mixture of personal animosity, is the true spirit which ought to animate theological controversy.

"There is, indeed," says my respected friend, "a period of life at which it is best for a person to lay aside controversial books, or to peruse them only as objects of curiosity. When a person has attained the middle period of life, when his faculties have acquired their full vigour, when he is conscious that he has examined with some fairness those questions which have been controverted by Christians in all ages, when he is persuaded that nothing new can be advanced on either side of the question, then let him make up his mind, instead of inquiring farther, and live under the influence of those principles which he has embraced."

Upon this singular advice I beg leave to remark, first, that

my good friend assumes too much when he asserts that the questions which are now agitated, have been controverted by Christians in all ages. It is, for example, a fact upon historical record, that Arianism itself, the very system which he advocates, had no existence till the fourth century, and therefore could not have been before that period the subject of controversy. I would also advise a serious inquirer, before he makes up his mind to inquire no further, to take great heed that his persuasion, "that nothing new can be advanced on either side," is formed upon good grounds, because indolent and superficial minds are very apt to persuade themselves that they understand a subject, when, in fact, they are very ignorant of it; and it is much wiser and safer to keep the mind open to conviction, than from a self-sufficient conceit of superior knowledge, to shut the eyes against the light of truth. I know very few persons who have a right to say, concerning any important topic of discussion, that nothing new to them can be advanced on either side.

I agree with my friend that "a person is to live under the influence of those principles which he has embraced." And surely one of the first duties of a well-informed Christian, is to impart to others the knowledge with which he has himself been favoured. Christianity will not allow that when a man has lighted a candle he should put it under a bushel; and as we would escape the doom of the wicked and the slothful servant, we must not bury our talent, however mean, in the earth. Christians are the light of the world: they are the salt of the earth: and under the Christian law, no man liveth to himself or dieth to himself. Impressed by these momentous considerations, the serious and enlightened Christian will feel it to be an imperious duty to contribute his utmost efforts to instruct and benefit his fellow-creatures; and to enter his grave and solemn protest against those errors which disfigure and disgrace the Christian religion. In this honourable testimony to revealed truth he will persevere, whatever his success may be, conscious of acting under a commanding sense of duty; it is a light thing with him that by his misjudging brethren, his motives are misapprehended, his zeal is condemned, and his character traduced. His chief ambition is to approve himself to conscience and to God, and his only solicitude is to be found of his judge in peace.

I am, Sir, your humble servant,

Hackney, March 12, 1807. T. BELSHAM.

UNITARIAN MINISTERS IN A TRINITARIAN CHURCH: WHISTONIUS'S SECOND LETTER ON STONE'S SERMON.

To the Editor of the Monthly Repository.

SIR,

I WAS not a little surprised to find that my letter which you published in November last had produced an opponent. I never wrote any thing which I less expected to be called upon to defend; as a mere definition of the terms "Unitarian Minister," "Trinitarian Church" would, in my opinion, have secured me from an attack. I now find that I too soon indulged the inclination to "put off the harness." C. G. adventures on this forlorn hope, a non-commissioned volunteer, I am persuaded; for the Rector of Cold Norton, had prudence allowed him to send to the lists a champion of his consistency, would at least have taken care that he should have been better appointed. I observe in some late notices of publication that the Rev. R. Nares, a quondam literary acquaintance of mine, himself I believe an incumbent in Essex, is disposed to shiver a lance with the Rev. F. Stone, in defence of his holy Mother the Church. That our Rector will ably maintain the doctrine of his Sermon I have no doubt. Respecting his conduct as the Preacher of such a sermon while he determined to continue a beneficed Clergyman of a Church to which that doctrine is directly opposed, I venture to expect that he will be on the reserve, and for an excellent reason—

> What would offend the eye in a good picture
> The painter casts discreetly into shade.

But, by this time, C. G. will be enquiring how I am affected by his strictures on my remarks. I ask his excuse for informing him that when I read them I immediately recollected the Spanish Proverb—"Defend a man from his friends, and leave him to combat his enemies." And now I would willingly discover some arguments in his letter which I may treat with the attention which arguments always deserve; but your correspondent has produced hardly a sophism to sustain the cause which he would defend. I assumed, as undisputed premises, that the Church of England bestows rights and immunities for which she exacts professions and duties. Hence I ventured to draw the obvious conclusion, that one who publicly revokes those professions and thus becomes incapable of conscientiously performing those du-

ties can no longer consistently claim those rights and enjoy those immunities.

To this plain statement what does my opponent reply? That—"A man who 10 or 20 years ago subscribed the 39 articles—when he hardly knew what they were—is not always to be of the same religious opinions."—Yet he may continue in the same ecclesiastical service and receive the same reward! He may provide a Curate to perform for him his ritual engagements while he worships God in a Unitarian congregation, after the manner which the Church calls Heresy; and if once in his life he is called to preach in the Established Church on a public occasion, his extraordinary "opportunities of making converts to Unitarianism" are to be put in competition with the examples of self-denying consistency, afforded by seceding Clergymen. On this convenient principle of accomodation to "existing circumstances", as was conjectured by a correspondent of the learned Gilbert Wakefield, whose letter is quoted in his Memoirs, were "the Bible burnt and the Alcoran established in its stead, we might still, were the emoluments the same, have plenty of Bishops, Priests and Deacons"

I no more doubt than C. G. does, "Mr. Stone's boldness in the cause of Truth." I only regret the advantage which such inconsistency affords to those whom we must consider, however conscientious, as adversaries of that cause. I know too "that he exposes himself" to "the censure of his clerical brethren" and to the inconvenience of "being deprived of his gown." Of this, however, he can have little apprehension. We have no Beckets, nor Lauds, nor any longer even a Horsley The Church, as the weaker, though first named party in the far famed alliance, takes her impression from the state; and no men can be less disposed than our present statesmen to sound that war-whoop, "the church is in danger."

C. G. might have spared his supposition of "a family depending for support" on a Unitarian Conformist. I had in my former letter supposed such a case, and it is a subject which I would never touch with a rude hand. I am persuaded that many excellent persons who would have triumphed over the terrors of an inquisition, have been overcome in the bosom of such a family. In that case, both the church and the world have a right to expect, and generally witness the decorum of silence. But I am quite tired, as I guess that you and your readers must be, of arguing such a plain question.

The latter part of C. G's letter hardly deserves notice. I am sorry he is so ignorant of modern Ecclesiastical history as not to appreciate the propriety with which I chose "honest William Whiston" for my patron-Saint, if a Protestant may use the expression. On one point give me leave to correct your correspondent's misapprehension of my character and designs. We are, to be sure, contending in the dark, and if, like Ajax in Homer, we should call out for a little day-light that each might see his opponent, you are too just to afford us any; yet I can assure C. G. that besides being really an Unitarian, I have never entertained a thought of being "successor" to the author of the Visitation Sermon. I write like old Dr. John Eachard in his "Causes of the Contempt of the Clergy", "not out of pinching necessity, or out of any rising design." I am indeed so ignorant respecting the rectory of Cold Norton, that for any thing I know, C. G. may be its patron. Certainly, there are many of those "nursing fathers" of the Church not more at home than himself in the subjects of our correspondence.

While he has so ill defended Mr. Stone, C. G. might have easily corrected what I hastily said of Dr. Paley. On further consideration, I am aware that the Chapter of Moral Philosophy, while it furnishes the great accomodation of a variety of senses in which articles may be subscribed, does not provide for the case of the Visitation Sermon—a subscribing Clergyman preaching and publishing in direct opposition to the leading dogmas of his Church. The learned Archdeacon himself was more consistent; he ably defended Christianity without explaining disputed points, and has been often said to speak of this as "all that he could afford to do." As there may be more than one Clergyman who has a hankering after the Unitarian doctrine, and may take a sly look at your Repository, I will furnish them with an apology for subscription to a Trinitarian Church, much more concise and satisfactory than Dr. Paley's famous chapter. Dr. Addison, father of the celebrated Mr. Addison, who published in 1675, "The present state of the Jews in Barbary," mentions a Jew Physician of his acquaintance in Spain, who "being asked how he could comply with the religion" of that country, "merrily made this reply, that his compliance was only the work of his nerves and muscles and that his anatomy told him, nothing of the heart was therein concerned."

I remain, Sir, your's,

Feb. 19, 1807. WHISTONIUS.

BIBLICAL CRITICISM.

CRITICISM UPON HEB. xii. 22, 23, 24.

"Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem—and to an innumerable company of angels.—To the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

As I conceive that this passage is, in general, ill understood, I shall endeavour to point out its real signification.

The figures employed in these verses are Jewish figures, the writer alludes to certain facts in the Jewish records and certain parts of the Jewish ceremonial.

It appears to me that he here sums up those more remarkable points of superiority in the gospel to the Mosaic law on which he had enlarged in the course of the Epistle.

The objects described in this passage are the mild and benevolent genius of the Christian doctrine, its universality and wide extension, its numerous teachers and professors, its spiritual and perfect nature, its founder, its ratification and its purpose.

1. *The mild and benevolent genius of the gospel dispensation*: 'Ye are come to mount Sion.' The author had directed our attention in v. 18, to the characteristic features of the Jewish law, and had represented it as 'a mountain spread all over and burning with fire;' manifestly alluding to Sinai, the spot whence it was delivered with extraordinary circumstances of dismay. Using the same image, he goes on to describe, in contrast, the spirit of the Gospel. This he calls 'mount Sion'—the city of David, a place of high distinction among the Jews. As the Jewish community is sometimes spoken of in the old Testament under this name, (Isa. lxi. 3. Joel, ii. 32.) the like phraseology is very naturally applied in the new Testament to the Christian church. The expression denotes a scene where God reveals himself in mercy to mankind, and is therefore signally descriptive of the grace and truth which came by Jesus Christ.

An allegorical history in the Epistle to the Galatians, (iv. 21, &c.) greatly resembles the language under consideration. The Jewish system is there described by a reference to mount Sinai, while the Christian is represented as the "Jerusalem which is from above." Though much stress ought not to be laid upon the coincidence, it furnishes additional support

to the opinion that Paul was the writer of this letter to the Hebrews.

The gentle, though manly, the liberal and benevolent character of Christianity is a favourite theme with this apostle. He often dwells upon this instance of its superiority to the Mosaic dispensation with considerable energy of argument and expression. The law was adapted to men in a state of pupilage: it was but their conductor to bring them to Christ: it preserved in the world a knowledge of the unity of God; and it is now succeeded by a religion which delivers us from the yoke of bondage and the restraint of ceremonies, and addresses us in no accents excepting those of mildness, peace and love.—"Ye are come to mount Sion".

II. *The universality and wide extension* of the gospel, together with *it's numerous teachers and professors*, are set forth in this passage—"Ye are come to a city of the living God, to a heavenly Jerusalem, and a general assembly of innumerable angels, and to a church of first born sons enrolled in heaven, and to God the judge of all." The body of Christians are here described as constituting a large, happy and well-ordered society: the figurative expressions applied to them are taken from the customs of a city or community.

As the Jews were under God's special government and protection, they are sometimes called the city, the holy city, the city of the Lord, Ps. xlvi. 4. They are elsewhere termed 'Jerusalem,' Isa. lxii. 1.; and, for the same reason, our author styles the Christian church 'the city of the living God' and 'the heavenly Jerusalem'. And the privileges of this city are freely granted to ALL faithful professors of the gospel, whatever be their family or country.

It is added "Ye are come to a general assembly of innumerable angels" or messengers. The Jews gave this appellation to any thing or being which accomplishes the divine purposes: the word frequently occurs in the beginning of the Epistle, and is occasionally used, I think, to denote the prophets by whose instrumentality the Jewish religion was promulgated and enforced*. These were specially appointed by God, and were few in number. Not so, however, under the gospel dispensation: "Ye are come to a general assembly of innumerable angels†." All Christians form a holy nation, a royal priesthood. Every man who understands, and therefore values, this simple doctrine, ought to be an instructor of other men. The religion of the new Testament prescribes no distinctions in this respect, and allows of none but those

* See Rev. ii. 1. iii. 1. † Psalm lxviii. 11.

which expediency dictates and which are agreeable to the humble and equal spirit of a Christian faith.

Concerning the phrase "a church of first born sons enrolled in heaven" it may be observed that the members of the Jewish community were said to be written or enrolled, in the book of God, as citizens invested with the privileges of his kingdom. The same declaration therefore is made in this passage, and other parts of the new Testament, with regard to Christians, who are called "first-born sons," just as Israel is so termed, because they are the objects of God's peculiar favour.

Of the society thus described God is represented as the governor. He is the judge of all, of *the gentiles not less than of the Jews*, and his knowledge, unlike that of earthly rulers, extends beyond the actions to the desires and intentions of the heart.

III. The writer touches upon *the perfection of the Christian doctrine*. "Ye are come to the spirits of just men made perfect." By the spirit of a man is meant in scriptural language, a man himself *; and our author's meaning is that there are men in the Christian community whose characters are rendered more complete by the gospel than they could have been by the Jewish revelation.

He had largely insisted, in a former part of the Epistle, upon the inability of the legal institutions to make those who conformed to them perfect: he had described the Mosaic ritual as but the shadow of better things to come, and had also enumerated many shining examples of religious faith recorded in the Jewish history. But he represents the views and principles of the gospel as having a yet superior efficacy upon it's votaries. A fuller discovery and a surer pledge of everlasting life are given to the Christian. He is supplied with better instructions, better examples and better motives. The evident tendency of his religion therefore is to raise his character to *the highest pitch of human excellence*.

IV. In this passage the founder of Christianity is described as "a mediator of a new covenant." A mediator signifies in scripture one whom God appoints to announce his will and deliver his commands. The Jewish law was published by the hands of a mediator: Moses sustained this character in respect to the Israelites: Christ, in reference to all the human race. In this sense alone he is the mediator of a new covenant, of one which prescribes other terms and is

* 1 Cor. ii. 11. and Lardner's Works, xi. p. 128.

supported by other sanctions than those of the former, and of which neither the ten commandments nor any of the Mosaic precepts make a part.

Let no man suppose that because Jesus Christ is here called a mediator, he has appeased the fury of incensed wrath, or satisfied the claims of almighty justice. Though *reconciliation* was his errand, it was the reconciliation not of God to man but of man to God. Persons therefore who pray to be heard and pardoned for the sake of Christ, or through the mediation of Christ, use words and countenance opinions which are totally unscriptural.

V. Lastly; the words before us represent the ratification and the grand purpose of the Christian scheme: "ye are come to a sprinkling of blood, which speaketh better things than that of Abel." Here we have a reference, first, to the ancient custom of ratifying covenants by the death of an animal slain for that end, and next, to the blood that was shed by a brother's hand, and the voice of which is said to have cried to heaven from the ground.

That blood demanded vengeance on the murderer. But when Christ was crucified, this event strongly attested his claims and doctrines, and laid the best foundation for our faith, obedience and comfort. He died, as he had lived, to accomplish the most benevolent of all objects.

Some Christians, however, are so inattentive to the design of sacrifices under the Mosaic ritual, (forgetting that they were merely ceremonial and had no relation to moral imperfections,) they are so unacquainted with scriptural phraseology, and especially with the arguments and language of the epistles; as to imagine that when Christ suffered on the cross, he bore the punishment which our sins deserved. They suppose that something besides unfeigned repentance and substantial amendment is necessary to procure the divine forgiveness. While it is difficult, or rather impossible, to reconcile these opinions with our correctest ideas of God's moral character and government, it is not less so to reconcile them with scripture.

If we seriously read and faithfully interpret those writings we shall find that *no influence is there attributed to Christ's death, taken independently of his religion in general.* How does it cleanse us from sin? Only so far as it prevails on us to live no longer to ourselves, but unto him who died for our benefit and rose again.

I have thus endeavoured to illustrate the phraseology here used by the author of the letter to the Hebrews: I have considered his language as describing *not the future happiness*

of Christians, but their present advantages and honour. This, I am aware, is not the light in which it has usually been regarded: the reader will now judge whether it be not that which seems to be best supported by the context, and by the meaning of the same terms in other passages of scripture.

P.

CRITICISM ON 2 PET. i. 16—21.

In this passage St. Peter, with great appearance of confidence says—"We have not followed cunningly devised fables when we made known to you δυναμιν the miraculous power and coming of our Lord Jesus Christ." To prove this he says—"We were eye-witnesses of his Majesty; for, says he, he received from God the Father honour and glory, when there came such a voice to him from the excellent glory—This is my beloved Son in whom I am well pleased. And this voice we heard when we were with him in the holy mount."

From this account of St. Peter, as well as from the history of the transfiguration itself, it appears that the great object of this vision was, to give an attestation from heaven to the truth of our Lord's character as the Messiah. "This is my beloved Son in whom I am well pleased." St. Matthew and the two other Evangelists, Mark and Luke, who record this vision, say—"Hear ye him—pay attention to him as such."

The Apostle having given these proofs that they had not followed cunningly devised fables when they made known the power and coming of our Lord Jesus Christ, in the 19th. verse says—"We have τον προφητικον λογον, the prophetic word concerning his coming, βεβαιοτερον more fully confirmed, whereunto ye do well that ye take heed as to a light shining in a dark place."

To ascertain the apostle's precise meaning here it will be necessary to observe that our Lord, in the gospel history, predicted with great minuteness and particularity the destruction of Jerusalem, asserting with the greatest emphasis and energy that it would be in that generation, and connecting with it the full proof of the true nature of his character as the Messiah. Matt. xxiv. 27. "As the lightning cometh out of the East and shineth even unto the West, so shall also the [true nature of the] coming of the Son of man, [for perspicuity] be." V. 37. "As the days of Noah were—which were days of vengeance—so shall also the coming of the son

of man be." And it was one great object of his describing the signs of the near approach of that awful event to enable them to perceive its approach—V. 25. "Behold, I have told you before."

With these facts in view, the apostle's meaning will appear to be this—We have also the word of prophecy concerning his coming, more fully confirmed. But how more fully confirmed? Why by the signs which are now appearing of the approaching destruction of Jerusalem, whereunto ye do well that ye take heed as unto a light shining in a dark or obscure place, until the day dawn and that which bringeth the full splendour of light, φωσφορος, the sun shall arise in your hearts.

In the 20th verse, the apostle's design seems to have been to confirm the importance and stability of prophecy in general, and consequently of the prophecy of which he was speaking, in particular. "Knowing this first," as the foundation of your faith in prophecy, that no prophecy is [the effect of] private discovery—or of mere human invention; for—V. 21. prophecy came not ποτε formerly by the will of man but holy men of God spake as they were moved by the Holy Ghost.

I am well aware—that our translators have rendered ιδιας επιλυσεως "private interpretation" but St. Peter has sufficiently explained what he meant by that phrase, by contrasting the will of man to that which was produced by the operation of the Holy Ghost. In a word, the whole passage, as here explained, appears to me to be so natural, and to harmonize so exactly with the prediction of our Lord concerning the destruction of Jerusalem and with his language concerning his coming, which he so closely connected with that prediction, that it appears to me almost if not altogether certain that this is his genuine meaning.

T——ll, Kent. W. N.

POETRY.

VICISSITUDE.

How gay the morn when nature smiles,
How sweet appears the woodland scene,
Fond fancy then each care beguiles,
And paints the prospect ever green.
But hark, the storm! it howls around;
The lightnings flash, the thunders roar,
The echoing rocks return the sound,
And morning smiles delight no more.

How gay the spring, its budding charms,
Its tender blossoms scent the air;
While Flora pants in Zephyr's arms,
Soft nymph that claims his fondest care.
But tyrant Winter blasts the year,
Nor blush the flowers, nor blooms the grove,
No more the woodlands fair appear,
No more the songsters sing of love.

How gay when youth's dear phantoms rise,
And hope, sweet flatterer, chears the hour;
When pleas'd we view the gilded skies,
Nor dread the frown of fortune's power;
But age will come, and youth no more
Shall rapt exult in op'ning bloom;
He sighs, while pensive, pond'ring o'er
The steep that rolls him to the tomb.

Yet hoary Time, who marks the range
Of being's circling, endless chain,
Unchang'd will see while seasons change,
The bloom of morn and spring again;
Will see, while age shall leave the scene,
Youth's sportive band with garlands crown'd;
And beauty's train, who once have been,
Again shall tread the giddy round.

Say nature, in thy boundless sphere
Eternal wrecks shall pity mourn?
Or in some distant viewless year,
Shall prospects past again return?
Say, shall the same idea rise,
And thought proceed, as thought has flow'd?
Say, that in these, in other skies,
This breast shall glow, as once it glow'd!

Newburgh, Fifeshire. D. B.

VERSES

Written on hearing of the unfortunate death of Master W——. who was trampled to death in the Old Bailey, Feb. 23, 1807.

No more, oh! high-born Hope, awake thy song,
To carol in the cheerful morn of life,
Beguiling mortals as they pass along,
With joys unfading in a world of strife.

But thou blest spirit, Resignation! come
And journey with us thro' this vale of care,
Nor let our wand'ring thoughts have other home
Than Heaven, for they may rest in safety there.

Short is the longest pilgrimage below,
And pain and disappointment vex the road,
And ev'ry day its chronicle can shew
This cannot be our rest nor our abode.

Fond Youth, to thee the voice of kindred dust,
The tear of soft affection speaks in vain,
Yet at the resurrection of the just,
Thy friends shall hail thy youthful voice again.

Tho' now with pious woe they deck thy urn,
And ponder hopeless on thy wayward fate,
Then with high reverence shall they grateful learn,
That mercy keeps affliction's iron gate.

Laud then eternal to the God of love,
(Vain is the boasting of the insatiate grave,)
He gave us live and comforts from above,
And bless his name, he takes but what he gave.

London. W. A.

STANZAS.

ON A LITTLE GIRL.

The woods are green, the sky is blue,
And early flow'rs appear;
While wood and sky and flow'rs we view,
They speak the infant year.

But spring will pass, and summer come
To deck this earthly ball;
Then autumn, fading summer's bloom,
And winter closing all.

Methinks, sweet Child! while on thy face
Thus tenderly I gaze,
In ev'ry season's round I trace
The history of thy days.

So, like the frolic spring, thine eyes
Beam all that bliss inspires;
Pure innocence the glow supplies,
Which feeds their vestal fires.

Thy coral lip, thy rosy cheek,
Thy sunny look of joy,
That spring of life in thee bespeak
Which no cold blights destroy.

Methinks, in ripen'd beauty drest,
Thy summer days appear:
Ah! may no thunder-storms infest
That season of thy year!

May autumn come with soften'd grace,
And mild unruffled wing;
Preserving in thy fading face,
The innocence of spring.

So shall thy winter hours be cheer'd
With all that virtue lends,
When (by long truth and worth endear'd,)
She points to faithful friends.

And when life's latest pow'r hath fled,
As thy freed spirit flies,
Thy children's arms shall be thy bed,
And angels close thine eyes.

A. M. P.

To the Editor of the Monthly Repository.

SIR,

THE following Epitaph may probably suit your poetical department. It is placed over the grave of a respectable scholar, who, I dare say, will be well recollected by several of your readers. He was buried at Sible Hedingham, Essex, where he died, while on a visit to a friend.

Your's

R. C.

IN MEMORY OF THE REV. BAXTER COLE,*

Who died Oct. 13, 1794, aged 66.—This Stone is erected by the grateful affection of his surviving kindred.

Say, musing stranger, was thy studious youth
By virtue guided to the shrine of truth;
O'er learning's varied region hast thou trod,
Or "look'd through nature up to nature's God;"
And as thy weary steps to age decline,
Are still the Christian's hopes and duties thine;
Then here respectful pause, for thou canst know,
His worth whose ashes rest awhile below.

* A Dissenting minister, educated among the Independents. He did not possess popular talents as a preacher, but was a person of considerable learning, and had paid great attention to the phraseology of the New Testament. In his latter years he was considered by his intimate friends, as almost, if not altogether, an Unitarian. He is chiefly known to the public by the complete edition of the Works of Lardner, which he arranged and conducted through the press.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I.—*Novum Testamentum Græce. Textum, ad fidem Codicum, Versionum & Patrum, recensuit, & lectionis varietatem adjecit*, D. Jo. Jac. Griesbach. Vol. ii. Ed. 2da. Halæ. 1806. Londini apud Payne et Mackinlay. 1807.

It is now thirty years since the first edition of this work appeared, and the opinion of competent judges respecting its value, and the learning, acuteness and fidelity of the author, has been more and more favourable, as it has been more extensively known. His labours have contributed in an eminent degree to the general amelioration of sacred criticism. By the accessible and commodious form in which they have appeared, they have diffused information among a large body of theological students. By laying open the scientific principles on which an edition of the New Testament is founded, they have checked that licentiousness of conjecture and neglect of critical authority, which have perpetuated many difficulties, but can never remove one.

The first volume of a new and much improved edition was published in 1796. And the public has long anxiously waited for the appearance of the second. It is with pain we observe that ill health has been a chief cause of the delay. The Preface contains the following statement on this subject.

"Professor Birch's edition of the Gospels having been of singular advantage in the first volume, Griesbach delayed his preparation of the second, till it could enjoy the same advantage. But, in consequence of a great fire at Copenhagen, the publication of Birch's second volume appeared so distant, that he began his work without it, and had nearly finished printing the Acts, when he received intelligence that the various readings of the Acts and Epistles were to be published without the text. About the end of the year 1799, this collection came into his hands; but when he had nearly finished the printing of the Epistles of Paul, his labours were interrupted by a severe illness, which for three years almost prevented his discharge of his public duties. He devoted the first return of health to the continuation of his work, and expresses his gratitude to the goodness which has enabled him at length to finish it." Pref. pp. 1, 2.

In giving an account of this most valuable work, we shall first enumerate the additional subsidia which give this edition a superiority over the first, and then proceed through all the books of the New Testament; noting important variations from the text of the former edition, and remarkable readings now first produced, or confirmed by fresh authorities; adding such observations as may be necessary to illus-

trate our extracts. We trust that we need not apologize to our readers, for the length to which this plan may carry us.

Beside new collations of MSS. numbered before, we have fifty-three copies added to the list in the Acts and Catholic Epistles; thirty-two in the Epistles of Paul; and twelve in the Apocalypse. The most important MS. now added *, is the Codex Vaticanus, 1209 (now at Paris) or B. It is the most ancient of all our MSS. excepting perhaps the Codex D †, and exhibits a purer text than any of them ‡. The collation of the Sahidic version is now first produced; and numerous extracts from the Slavonic, with an ample critical description of its MSS. and some readings from the Bohemian, as well as a very accurate collation of the Armenian, have been furnished by the author's friends, whose names he records in his preface. He excuses himself in not having given readings from Professor White's edition of the Philoxenian Syriac, from the necessity of proceeding in his work while his strength lasted, without the delay of collecting them, and waiting till they should be complete. Pref. pp. 5, 7.

The Acts being printed off, before Birch's collation came to hand, his readings are given separately, with some others, at the end of the volume. When we consider that the codex B is one of these, and that towards the end of the Acts several of the uncial MSS. have lacunæ, we shall see that it is necessary to re-examine the evidence before we quote Griesbach's text, in this book, in favour of a reading.

We proceed to our extracts from the Acts.

ii. 39. παστ τοις εις μακραν] '*Omnibus deinceps. Cypr.*' Is this so properly a various reading as a rendering equivalent to; 'nati natorum & qui nascentur ab illis?' See Wetstein. Schleusner applies it to the Gentiles; but how should Peter, at this time, say that the promise was to them?

iv. 28. ποιησαι οσα] μη οσα. Mt. as ex emend. Probably made to avoid a fancied impiety. See xvii. 19.

v. 13. No variation yet appears in either MSS. or versions from κολλασθαι.

v. 20. The reading of the Syriac, Ethiopic, and Erpenius, ταυτα της ζωης, has not yet been found in any MS.

vi. 7. οχλος των ιερεων] 'ιουδαιων. Syr.' 1st. ed. This very important reading is found in five MSS. 66. 76. Barb. *t*. Mt. d. ex emend. χ. Theoph. 2. *

* It was one of those which furnished the Barberini readings; but as the antiquity of these was unknown, Birch's collation is, to all critical purposes, the first. The Barberini readings were excluded entirely from Wetstein, and Griesbach's first edition, but are restored in the second. See Wetstein's Proleg. v. i. p. 61. wherever this circumstance would have produced a double citation of the same authority, it is noted by Griesbach in the Appendix to the Acts.

† Michaelis. v. ii. p. 228, &c. Marsh. in loc.

‡ Marsh. v. ii. Pt. 2. p. 808. &c.

* Three different texts of Theophylact are used by Griesbach in this edition. No. 1 is the common text. No. 2 is from a Vatican MS. and in the six-and-a-half first chapters agrees nearly with No. 2, in the remainder with the commentary attributed to Œcumenius. No. 3 is a commentary without the text, from a Florence copy. Pref p. xviii.

vi. 9. λιβερτινων] λιβυστινων, the conjecture of Beza, is the reading of the Armenian version.

vii. 21. εκτεθεντα δε αυτον] εκτεθεντος δε αυτου. This reading, although sanctioned by AB CD, and several other MSS. is not even noted as specious. A remarkable exemplification of the critical canon, 'preferatur lectio solæ ea;' for the passage, as it now stands, is not grammatical.

ix. 16. αυτον] Omitted in 15, 18, 36. Theoph. 1. (Wetstein.) See Markland in Bowyer, and Wakefield, who thinks that the Oth. did not read it.

x. 19. ανδρες τρεις] δυο the *lectio singularis* of B, confirms those copies which omit the number.

xiii. 18. ετροποφορησεν. 1st. ed.] ετροφοφορησεν is taken into the text.

xv. 20. και του πνικτου] No authority but that of D. cant. is here produced for the omission of this clause; but when the decree is recited, xxi. 25. it is wanting in the Sahidic version, which agrees strikingly with D.

xv. 34. This verse still stands in the text, with the mark of probable omission. B and 5 other MSS. are to be added from the Appendix, to the very strong evidences of its spuriousness which Griesbach's margin exhibits.

xvi. 19. εξηλθεν] εξειλιπεν, the conjecture of P. Junius (see Bowyer) is found in Mt. χ, an euchologium of the 15th. century. When a critic has conjectured a reading, which is afterwards found in a MS., that reading may appear to be confirmed by the coincidence. But on the other hand, this circumstance shows that the reason of the correction was obvious. Had P. Junius been a transcriber, he would probably have written εξειλιπεν, though his original read εξηλθεν.

xvi. 19. επι τους αρχοντας] Griesbach has not quoted the Oth. for the omission of this clause, (see Wakefield); though he notices the tranposition of it in Syr. Ep.

xvi. 26. παντων τα δεσμα] παντα, Mt. d. l. Lucif. This reading certainly deserves attention, as it expresses only that *all* the bonds of Paul and Silas were loosened; not those of all the prisoners; which supposes a miracle to set men at liberty, and another to prevent their escape. This difficulty once appeared so great to Michaelis, that he suspected the whole passage. v. ii. pp. 289, 405.

xvii. 19. δυναμεθα γνωναι] ου δυναμεθα γνωναι. This conjecture of Mr. Toup on Suidas, approved by Markland, and taken into the text by Wakefield, is the reading of Mt. m. (see xi.) demidov. (a copy of the Vulg. published by Matthai) tolet.

xviii. 17. παντες οι ελληνες] οι ελλ. is marked as probably to be omitted, on the authority of A. Barb. 1. Erp. Copt. Vulg. Chrys. in com. Bed. lat. For Barb 1. read B. though only these two MSS. omit the words, their joint testimony is very weighty; especially when we consider the strong internal evidence of spuriousness. οι ιουδαιοι, the reading of 3 MSS. confirms the omission; for it is much more likely to have been an explanation of the indeterminate παντες, than to have been substituted for ελληνες.

xviii. 25. οδον του κυριου] (του) ιησου AB (C hiat) DE. 13. 36. 38.

40. 67. (ex emend.) 68. 69. 73. Barb. 5. Mt. 1. Ed. Syr. Erp. Arm. Vulg. It. Theoph. 2. Aug. We have quoted this list of authorities, as a striking example of the insufficiency of external evidence to establish a reading, which has internal marks of spuriousness. του ιησου is not noticed by Griesbach with the sign of the lowest degree of probability; and it is manifestly false; for Apollos, who knew only the baptism of John, could not teach accurately the doctrine of *Jesus*.

xix. 38. ἀγορᾶιοι 1st. Ed.] ἀγόραιοι 2d. Ed. In a case which depends on the accents, as MS. authority cannot be applied, the sense must determine the true reading. The Syr. and Erp. translating *artifices illi sunt*, seem to have read ἀγόραιοι.

xx. 4. αχρι της ασιας.] These words are omitted in B (which substitute for Barb. 1.) (C hiat) 13. Erp. Oth. Vulg. Bed. lat. The former of these two MSS. is of the highest authority; the latter of considerable excellence*. The internal evidence in their favour is very strong; for how could Luke write that Paul was accompanied as far as Asia, by those who left him at Philippi?

xx. 28. εκκλησιαν του κυριου] In the former edition the two readings κυριου and θεου were placed one above the other in the text: in this, κυριου is taken in; θεου ejected; and κυριου και θεου placed in the inner margin, as a *lectio haud spernenda*. As this alteration is one of the most important in the new edition, and some eminent men* have declared in favour of θεου, we shall endeavour to state the question as clearly as we can; Griesbach's excellent note, though very concise, being much too long for insertion.

I. Manuscripts.

κυριου—All the MSS. † in uncial letters except one, and eight; others.

θεου—Seventeen, all in small letters.

κυριου θεου—Two, do.

θεου και κυριου—One, do.

κυριου και θεου—One, large letters (G) sixty-three, small.

Χιστου

II. Versions.

κυριου—Sahid. Copt. Arm. Syr. post. in marg. Syr. Oth. (dub.) ‖ cant. laud.

θεου. Vulg. Syr. post. Cod. Syr. vat. (a Lectionary of the 10th. century.)

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* *Inter præstantiores libros referendum hunc esse*, (13. 33, Evangel.) colligi jam potest, partim e collatione nostra allegationum Origenis cum lectionibus Codicis L. &c. Griesb. Symb. Crit. v. i. p. clxix.

* Bengel, Michaelis, Wakefield, &c.

† The reading of Vat. 1209 (B) is uncertain. Professor Birch quoted it in his various readings for θεου, which he says in a subsequent part of his work, was an error of his or the printer's. He could not then ascertain its real reading, but from its general character it can hardly be doubted that it is κυριου.

‡ Our numbers differ from Griesbach's, as we include Birch's MSS.

‖ Griesbach says, that the Oth. renders θεος and κυριος, by the same word, which he supposes here stands for κυριος, because the Arm and Copt. nearly allied to the Oth. evidently read so. We will not quote the passage in which Mr. Wakefield denies the truth of Griesbach's assertion, that the Oth. so translates; but will only observe, that any one who reads that language, or who possesses Bode's Pseudo-Crit Millio-Bengeliana, in which the erroneous citations of the oriental versions are corrected, would confer an obligation on

κυριου θεου. Ar. pol. §
κυριου και θεου. Slavon.
χριστου. Syr. Erp.

III. QUOTATIONS.

κυριου. Constit. Eus. Athan. (ms) Didym. Chrys. Theoph. 2. Ammon. Theodor. stud. Maxim. Anton. Syn. nic. 2. Ibas (lat.) Iren. Lucif Hieron (twice) Aug. Sedul. Alcim. Conc. carth. (lat.)

θεου Athan ed. (twice) Chrys. thrice (but his comment supposes κυριου. See Mill) Anon. ap. Chrys. Antioch. twice. Theoph. 2. Œcum. Ibas (gr.) Cœlest. Ambrose (both) Cassiod. Fulgent. Ferrand. Prim. Martin. Bed. in loc. Ether. Auct. de 12 mans.

κυριου και θεου Theoph. 1.

χριστου Orig. (ut vid.) twice. Ath. (ms) Auct. dial. adv. Macedon. Theodoret. Ignat. interpol. Basil. Fulgent. Synod. Mendoza. ap. Indos. 1599, The Synod charges the Nestorians with having, at the instigation of the devil, erased θεου and inserted χριστου.

Concerning the respective value of the different readings, Griesbach observes, that the MSS. which have θεου are all recent, and either wholly worthless or miserably interpolated in many places. This he proves by examining their readings in other places. That among the versions, the Vulgate only, in opposition to the older Latin MSS. and the Philoxenian Syriac, which has κυριου in the margin, exhibit it. That Epiphanius is the first father who can be certainly pronounced to have quoted it. χριστου is found in no MSS. in only two versions, which generally agree; and in very few fathers; and it is manifestly a gloss, not on θεου but κυριου.

κυριου και θεου is, it is true, the reading of two-thirds of the whole number of collated or examined MSS. but, 1. None of them are ancient; G having been written, at soonest, in the 9th. century: 2. None of them are of the first order, and only four or five exhibit every where good readings. 3. It is found in only two versions; Ar. pol. a most corrupt text; and Slav. made in the 9th century, from the Byzantine edition.* 4. Theophylact is the only father who has quoted it, and the different texts do not agree in it. 5. It is evidently a combination of κυριου and θεου from two different MSS. Thus in two MSS. it is read κυριου θεου, in one θεου και κυριου.

κυριου, on the other hand, is the reading of all the best and most ancient MSS. of different families and editions; of the ancient versions, whether made from the Alexandrine or the Western edition; and of many ancient fathers, both Greek and Latin. The authorities which patronize κυριου have always been followed by Griesbach, in the Acts, when they agree; the whole text of this book, therefore, must stand or fall with that reading.

To the only plausible objection against κυριου, namely, that it is the easier reading, and therefore,

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the readers of Griesbach, by stating what is the fact.

§ So Griesbach here; but he afterwards quotes Ar. pol. as patronizing the reading κυριον και θεου. And so Wetstein, Bengel. and Mill.

* These two versions are pillars of orthodoxy. They alone have the reading ΘΕΟΣ εφανερωθη 1. Tim. iii. 16.

by a canon of criticism, likely to be spurious, our author answers, that this rule is only to be applied where the harsher reading is supported by competent external evidence; and that harsh as αιμα θεου may sound to us, it would not be so to transcribers, who would rather catch at it as a fine *oxymoron*.

xxv. 24. The long interpolation in the margin of Phil. Syr. is found also in the Bohemian version, with slight variations.

xxvii. 14. ευροκλυδων] ευρυκλυδων is given as of equal authority.

Of the three readings, ευροκλυδων, ευρυκλυδων, ευρακυλιων, it may be observed, that ευρακυλων is the reading of AB, the only two MSS. in uncial letters which exhibit the passage: for CDE are all imperfect; F only contains, and G has only been examined for one passage: that it is supported by the Vulgate [Oth?] and Cassiodorus; that ευρυκλυδων is found only in *one* MS. 40, and an interlineation in B; and that ευρακυκλων, ευρακηλων, ευτρακηλων, the several readings of Arm. Sahid. Copt. appear much more like corruptions of ευρακυλων, than of either of the other two words.*

xxviii. 29. B is to be added to the copies which omit this verse. It was probably inserted by some one, who did not perceive that the assembly broke up with verse 25, and that the speech of Paul was delivered either after they were gone, or after they had manifested, by preparing to depart, their resolution to reject the Gospel.

On reviewing our extracts, it appears that the variations from the text of the former edition are not numerous; nor, with one exception, important. This may be owing in some small degree, to the author's not having taken Birch's MSS. into the account. But it is much more to be attributed to the care and judgment with which the former text was settled, and to the soundness of those critical principles, which Griesbach then laid down, which he more fully explained in his Symbolæ Criticæ, and other publications, and which he declares, (Pref. p. viii.) that he sees every day fresh reason to adhere to. That two editions, published at the intervals of 20 and 30 years, when the science of which they treat has been more cultivated during that period than in all the time that went before, should be radically so similar, is a fact to which few parallel will be found in the history of literature. It proves that Griesbach had fully conceived and matured his system, before he gave it to the public, and marks him out as making an æra in the history of the science, to which he has devoted himself.

We hope to resume this article in our next number.

* Bentley, (Phileleuth. Lips. p. 102.) explains ευρακυλων (euro-aquilo) as answering to Καικια, East-North-East.

ART. II.—*Physical and Metaphysical Inquiries.* 8vo. pp. 335. 7s. Longman & Co. 1806.

Nothing distinguishes the uninformed and illiterate man from the man of enlarged mind and enlightened understanding, more than the reception which *novel* doctrines meet with, when offered

to the acceptance of both. The one views them with dread and alarm, or would think himself injured were he obliged to afford them the slightest consideration; while the other feels his curiosity excited thereby, and determines to give them his whole attention, in hopes that some new truth may be the reward of his investigation.

These reflections were occasioned by the perusal of the work which we here announce to the public—the author of which, while he advances doctrines that will appear very strange to the generality of readers, evinces such a strength of mind, and such talents for argumentation, as must stamp a value upon any of his productions.

The volume before us contains three Essays, viz. "First, Of Matter. Second, Of Deity. Third, Of Free Will." But we learn from the preface that it is the Author's, intention "at some future period to take a more general view of the system of the universe, and to investigate the natural and moral state of man, and other subjects connected with these."

In the present volume, the first 68 pages of the first Essay are occupied in discussing the theory of Bishop Berkeley, with the design, as the Author expresses himself, of "restoring matter to its legitimate rank in the scale of existence," but as this ingenious hypothesis is now pretty generally exploded, we do not think it necessary so examine the arguments here made use of to confute it; especially as the principal design of this essay seems to be, to combat the prevalent opinion that "matter is a dead and inert substance." In performing this task, the author avails himself of the principles of chemical science, by which he explains his ideas, and establishes the doctrine he wishes to inculcate, with considerable skill and ability.

We shall endeavour to lay before our readers the author's ideas in his own words.

"The experimental philosopher in contemplating matter, perceives a great variety of substances possessed of the most distinct properties and characters, which, so far from being dead and inert, have the capacity of acting and being acted upon, in various modes and by various powers. He finds all matter, in its original state, composed of particles so minute as to defy the powers of our senses to discover them. In this state, they may appear to us to be annihilated; but so far is this from being the case, that they are then found to be the most active and powerful; their energies being disengaged, they are more at liberty to act than when in a state of combination. It is this state of combination that makes matter appear dead and inert; because its powers being already exerted, the particles are, as it were, held fast in each others arms, and are thus prevented from any further action, until the dissolution of their combination. Accordingly we find, that those kinds of matter which are least subjected to the power of cohesion or reduced to the solid state are always possessed of the greatest energy. It is among these that we find the most powerful agents in nature.

It has been discovered, that though most kinds of matter are capable of a great variety of combinations, they have in general certain predelictions (if they may be so termed), or capacities of uniting with some kinds in preference to others. In consequence of these elections, and the active character of certain powers, innumerable changes are continually going on throughout the whole system of nature. Besides this capacity of forming elections, it has been found that all matter is capable of a peculiar kind of action called attraction, which the most minute particles, as well as

the greatest bodies, are exerting upon each other in every moment of time and through every part of space. It is found that this is not confined to bodies collected in a mass, but that the planetary bodies are continually exerting it upon each other. This influence forms a balance to that motion originally communicated to them, and thus preserves them in their particular orbits."

"In short, when the vast power and continual action of matter is considered, no character can be less appropriate for its designation than its being dead and inert. I understand the word dead as here applied to signify, not merely the want of animal life, but a total incapacity of action: now, there is not one particle of matter which is not every moment exerting the power of action by attraction, adhesion, or some other mode. I understand inertness to mean the want of power, or an incapacity of motion; but no kind of matter wants power; the most apparently sluggish is capable of exerting a variety of powers; and if the individual kinds do not possess the capacity of motion, they are collectively capable of it in all degrees, insomuch that it is impossible for one kind to be within the reach of another power without exerting motion; and it is by means of this necessary action that all the motion of the universe is maintained."

Lest these remarks should lead to atheistical conclusions, he very properly observes

"That there is no kind of matter which can direct the circumstances of its own action, nor are any of these kinds possessed of an original and inherent power of action by itself. All material action is produced by a joint effort betwixt the different particles, and no one particle can act unless it is acted upon. This will be found to be universally the case. There is no combination that can change another, without being itself changed; and as every combination has a tendency to preserve itself from change, it cannot be considered as the original cause of change. In order to effect a change, two or more of these powers must be, as it were, carried to the field, and set in battle array against each other; but they can neither seek to provoke a quarrel, nor march to find out the enemy. The magnet can no more go in search of the iron, than the iron can go in search of the magnet."

"All the changes which take place in nature are produced by the alteration of circumstances, and not by any directive capacity in the powers of matter. The powers of matter can no more produce the circumstances, than the circumstances can produce the powers; and when circumstances present themselves, their powers cannot cease to act."

The author then goes on to support these doctrines by an examination of the chemical properties of caloric and light. In the course of this examination he is led to consider the source or origin of caloric—and imagines, contrary to the commonly received opinion, that it is *not* transmitted to us from the sun; but is a subtle fluid, originally belonging to our earth.

"In its journey from the sun, its progress is supposed to be equal to 200,000 miles in a second. It is said to have a twofold motion through body: by the first, it is supposed to be transmitted, and to pass through with the same velocity as through void space; secondly, to be conducted through it, and to pass with different degrees of slowness. Admitting that caloric is possessed of an equal power of being transmitted or conducted through different bodies, it might at least be expected that the velocity of its passage through the same body would always be equal: but this is by no means the case. In its approach to the earth it is supposed to pass through the atmosphere with the velocity of transmission, so that the upper regions are not warmed by it; but it is very certain that its retrograde marches through the atmosphere, in order to diffuse an equal temperature among bodies, are very slow. It is entirely contrary to the unalterable nature of the material powers to act different in exactly similar circumstances. They have but one mode of acting, and this mode is invariable, as has been formerly shewn. How then is this to be accounted for."

"The action of light always corresponds with the velocity ascribed to it: its effects are instantaneously felt over

the whole horizon: it passes from body to body, even the most densely transparent, with as much velocity as through void space. Its retrograde marches, its refractions and reflections from one body to another, present no apparent difference in velocity from that by which it comes from the sun. Its motion is entirely dissimilar to that of caloric. Light proceeds in straight lines, with a velocity perfectly conformable to our idea of a power darting from planet to planet and from sun to sun. Caloric is as slow in its motion as the other is rapid: it passes equally by curved as by straight lines; and its whole character is altogether unlike that of a traveller into foreign lands. Its motion is not uniform; there is a difference in the time it requires to pass through different bodies. In short, it appears rather to be dragged by the different attractions of body, than to fly with any inherent velocity of its own."

The experiments of Pictet, which have been *supposed* to prove the projection of caloric in straight lines with extreme velocity, are not overlooked by our sagacious Philosopher; but even in this case he adduces some very cogent reasons for supposing that *light* is the agent in transporting it; and indeed the circumstance of the temperature of the thermometer being raised by blackening its bulb, very much strengthens the supposition. Again,

"If caloric be communicated by the sun, it is impossible to account for the great degree of cold which prevails in the upper regions of the atmosphere. It is vain to talk of the power of transmission in order to account for it. No body in nature permits another for which it has a strong attraction to pass through, until it is at the point of saturation; and if the strength of affinity be always in proportion to its distance from this point, it is absurd to suppose that the colder parts of the air should communicate caloric to the warmer without supplying itself. This is contrary to all the laws of affinity, and also contrary to the capacity of caloric for preserving an equality of temperature."

"This view of the nature of caloric is more correspondent with the general character of matter than those generally entertained. It explains the grand principle by which it acts; and, instead of making caloric an exception to all the other kinds of matter, shews that its superior power is only owing to its more general attractions, and that it has no independent and inherent source of action different from the rest. Among members of the same family, there is something preposterous in the idea of one being paramount to all others, and having nothing in its nature common with them; but by adopting this view we are enabled to trace its genealogy, and unite it with its brethren. It explains the whole phenomena of heat. It still represents the sun as the great agent in the production of heat, without supposing it to be an enormous mass of fire, the existence of which would necessarily destroy itself and all nature with it. We have only to consider the sun as the great storehouse of light; a power indeed the most active in nature, but noways destructive, like that terrible body, fire. It shews that light produces heat merely by exciting, an insensible action betwixt caloric and the particles of matter contained in bodies. It accounts for the want of heat in the upper regions of the atmosphere by the want of sufficient matter to produce the action of caloric; and for the cold of the night and the polar regions, by the want of that action which the sun produces. It destroys the absurd opinion concerning transmitted and conducted heat, so contrary to the invariable character of all the material powers. It shews that caloric is not an exception to all the other kinds of matter, but that, like its fellows, it exists in other characters besides heat. It enables us to solve the great difficulty concerning the distribution of heat among the different planetary bodies: according to this view, those nearest the sun may have no more than those at the most remote distance. We have only to suppose the quantity of caloric to be proportioned to the distance; and if a small quantity exists in Mercury, no more heat may be excited than is done by a large quantity in Saturn."

[*To be concluded in our next.*]

OBITUARY.

Mr. Paulson, James Crowe esq. Mr. Knowles, General Paoli.

On the 26th of Jan. died suddenly, aged 63, Mr. PAULSON a respectable farmer at Taversal, near Mansfield—Mr. P. possessed strong natural abilities, which were improved by an education suitable to his station in life. In his religious sentiments, on which his whole deportment reflected great honour, Mr. P. was an Unitarian Christian. The simplicity of his manners accorded with his views in religion. His guileless heart won the affection of all who knew him. His knowledge of men and things, with his inflexible moral principles, induced his neighbours to look up to him, with confidence, in affairs of importance and difficulty; and they always found him the prompt friend of his fellow-creatures.—In disposition he was uncommonly generous, in friendship ardent and sincere; and in his whole conduct upright and just—He was a happy illustration of the words of the poet,—"An honest man's the noblest work of God."—

His remains were deposited in the Unitarian Chapel at Mansfield. His funeral sermon was delivered by his sincere friend, the Rev. J. Bull, to a numerous and deeply affected auditory. Notwithstanding the extreme inclemency of the day, all the principal people of Teversal, came four miles to Mansfield, to pay this last tribute of respect to their departed friend and neighbour.

It happens not often that a person of Mr. Paulson's unostentatious character, and limited sphere, is so extensively regretted. In addition to the usual congregation, more than 120 persons, connected to him by no ties, but those of esteem, attended to evince their regard for his character, and regret at his sudden removal. It is pleasing to the benevolent mind to observe so much homage paid, by people of different religious persuasions, to the memory of this truly conscientious Christian.

J. B

Jan. 26, at Lakenham House, near Norwich, in the 57th year of his age, JAMES CROWE, Esq. F. L. S. one of the senior aldermen of that corporation. This gentleman was possessed of very considerable landed property in the county of Norfolk, to the improvement of which, in planting and agriculture, he paid a very scientific and skilful attention. He had for thirty years studied botany, and made great proficiency in that science. He is described as possessing a mind religiously disposed and of having been happily led by his pursuits from "Nature up to Nature's God." In politics he was attached to what are called Whig principles.

Feb. 3, in London, at an advanced age, Mrs. KNOWLES, one of the society of Quakers, widow of Dr. Knowles, a physician, whom she survived several years. This lady possessed a variety of talents. She was not only known as a painter, but also for her portraits in needle-work, which were much admired, particularly one of the present king. Her talents for conversation have been recorded by Mr. Boswell, in his life of Dr. Johnson, where she appears to great advantage. Mrs. K. is said to have died very rich, and during the latter years of life to have felt rather too much of that propensity which riches so frequently encourage.

Feb. 5, aged 82, General PASCAL PAOLI, so famous for his military exploits in Corsica. He was second son of a gentleman of that island, to whom Mr. Boswell, in his "Account of Corsica," attributes a high character for learning, religion and bravery. With a similar character he also largely endows the son.

The father of Pascal Paoli having removed to Naples, his son accompanied him, and was educated by the Jesuits in the University of that city. He returned to the island in 1755, being appointed general to defend his country against the Genoese. This defence he prosecuted with various success. At length the Genoese transferred the island to the French, who sent a force sufficient to overcome the exertions of Paoli and his brave countrymen, and at length to conquer the island. In 1769, Paoli retired from Corsica, and soon after landed in England, where he resided, excepting a short interval, till his death, supported by a pension from the British government. In that interval he appeared at the bar of the National Assembly as the advocate of Corsica, which the assembly proposed to constitute a part of the Republic. He afterwards promoted the views of the

British government in that island; and upon the failure of these returned to England. His name frequently appears in Boswell's Life of Johnson.

Feb. 7, after a few hours illness, with which he was seized as he was stepping into his carriage, WILLIAM STEVENS, Esq. F. S. A. and Treasurer of Queen Ann's bounty. He was a man of singular excellence of character, and of the soundest learning, particularly in divinity, which was his favourite study, and in which he was as deeply if not more deeply read than any layman of his time. Possessed of a liberal income, he employed the greatest part of it in acts of charity, which were regulated with a degree of system truly admirable, and performed in an unostentious manner. As a friend he was kind and sincere; and as a companion he was sought after by old and young on account of the amiableness of his disposition, the engaging simplicity and chearfulness of his manners, and the amusement and instructiveness of his conversation. He was bred to the business of a wholesale hosier, which he carried on till within a few years of his death, which took place in the house in which he served his apprenticeship and pursued his trade.

Cens. Lit.

Mr. Stevens appears to have been what is generally known by a high churchman, as such he very consistently employed his pen to controvert some very liberal doctrines maintained in Dr. (now Bishop) Watson's Sermons, preached during the American War. He also wrote "the Life of the Rev. William Jones, of Nayland," and was the Editor of the latter volumes of Bishop Horne's Sermons. Mr. S. is described as "an excellent Hebraist and a considerable Grecian."

Feb. 18, at Hackney, in the prime of life, the Rev. Mr. RANCE, a popular and respectable Minister of a congregation of Calvinistic Baptists in that village. Mr. R. had been lately indisposed, but was considered as in no immediate danger. He went to bed not apparently worse than usual, and was found dead the next morning.

Feb. 20, in London, Mrs. DOUGLAS, of Ednam House, near Kelso, translator of Gellert's Works, widow of the late Dr. Douglas. *Cens. Lit.*

Feb. 23, Master HENRY WHITE, aged 15, one of the unfortunate sufferers in the late melancholy catastrophe at the Old Bailey. Impelled by a curiosity natural to young people, and in some instances, alas! too powerful to be controled, he went to the eventful spot. And though on all occasions he possessed both spirit and conduct, yet he was overcome by the pressure of the immense crowd, swooned, and rose no more! He was just finishing his education, through which he was passing with credit to himself and satisfaction to his tutor, who loved him as his own child. He was to have been placed in the counting house of his father, an eminent wine merchant at Portsmouth, who, together with his partner in life, has borne this severe dispensation of providence with a truly Christian fortitude and resignation. He was beloved not only by his relatives and friends, but by all who had the pleasure of knowing him. His sorrowful tutor, deeply affected by the early and premature death of an amiable pupil, bears this sad tribute of respect to his memory. E.

Feb. 26. Died, at Balham Hill, near Clapham, Surry, in the 81st year of his age, the Rev. THOMAS URWICK, many years pastor of a dissenting congregation at Clapham. He was born near Salop, where he was under the pastoral care of the Rev. Job Orton, whose sentiments and spirit he imbibed. His academical studies were under the direction of Dr. Doddridge, of whose pupils, excepting only one not now in the ministry, he was the last survivor. After he had finished his course at Northampton, he spent some time in the university of Glasgow. He first settled as a minister at Worcester, where he spent many years, universally respected. But at length he and Mrs. Urwick, wishing for a more retired situation, after a short time spent in the neighbourhood of London, he removed to Narborough, a village near Leicester, where a new and handsome house was erected for him, to the expense of which he himself contributed. But he and Mrs. Urwick not finding such a retirement to answer their expectations, he was prevailed upon by some intimate friends near London, to accept an invitation to Clapham, where he succeeded the learned Dr. Furneaux about the year 1780. There his sphere of usefulness was enlarged beyond the society over which he presided, particularly by being chosen one of Dr. Williams's trustees, and likewise a trustee of William Coward, Esq.

for the academy in which he was educated, now fixed at Wymondley; as well as by occasional public services. For many years he conducted the whole of the worship at Clapham. But beginning to feel some of the infirmities of age (which however no other person perceived) he expressed a desire of some assistance, and in a short time resigned the whole pastoral charge. Still, however, he was far from being indolent or useless. Being of an active make, both as to body and mind, he literally went about doing good, as he had always been accustomed to do. And he was ever ready to preach upon any emergency at Clapham, and to assist his brethren in and about London, whose houses were always glad of his services, which were truly pious and useful, as well as judicious. His manner also was such as engaged attention and commanded esteem. His sermons, though not brilliant, were well composed; and though so plain as to suit the meanest capacities, were not below the attention of learned and critical hearers, though they cost him but little pains. Few persons indeed ever composed such good discourses as his with so much ease; and few set so small a value upon their own compositions. He used great numbers of them as waste paper, and he never printed more than two or three occasional ones, of which the principal one was on the death of the Rev. H. Farmer, though often importuned to publish a volume, which, for their plainness and simplicity, would have been particularly suited to families.

On resigning his pastorship, it had been his intention to spend his last days at his native place, for which purpose he ordered a house to be built for him at Salop, and he had actually set out on his way thither, but being seized with a complaint by which he had before greatly suffered, he was obliged to return; after which he thought, with his friends, that it was the will of providence that he should finish his course at Clapham. His last illness was short, and was brought on by a cold, caught after too severe exercise in his garden. He was buried at Clapham church, where Mrs. Urwick had been some years before interred.

We shall not here attempt a delineation of his character, which may be expected to greater advantage from his intimate friend, the Rev. Thomas Tayler, who, at the desire of his late congregation, preached his funeral sermon to a great number of sincere mourners: for Mr. Urwick was esteemed and lamented by all who had any knowledge of him, particularly for his kindness and benevolence. Among many instances of which that might be mentioned, the following deserves to be recorded. By his reasonable interposition, he rescued from a very unhappy situation, a youth, then an entire stranger to him, who otherwise had been lost to his parents and to the world, and who has since distinguished himself by a plan of uncommon usefulness. This was Mr. Lancaster, whose expeditious method of teaching a number of poor children, is so well known, and meets with such distinguished encouragement.

R. S.

[*Other particulars in our next.*]

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

UNITARIAN BOOK SOCIETY.—The annual meeting of this society will be held on THURSDAY, APRIL 23; when the subscribers and friends to it will dine together, at the LONDON COFFEE-HOUSE, LUDGATE-HILL.

There will (we are sorry to say) be no Sermon this year. The cause of this omission we must hereafter state. Mr. Belsham's excellent Sermon last year, since given to the public, we hoped, with our reviewer, would have been the first of a Series of Sermons which would strengthen the argument and increase the publicity of the Unitarian doctrine.

UNITARIAN FUND.—The Report of the committee of this society, which we announced in our last, as ready for publication, has been unavoidably delayed in the press till late in the present month. The report will be delivered gratis to the subscribers.

The subscribers to Dr. Toulmin's Ser-

mon are requested to apply for their copies to the bookseller, Mr. Johnson, or to the committee.

LITERARY.

WISBEACH SCIENTIFIC SOCIETY.—This Society may be considered as still in its infancy. It commenced, under great disadvantages, in the year 1804. It now consists of fourteen members, and three honorary members. The honorary members are gentlemen residing at too great a distance from Wisbeach to attend the meetings of the Society, which are held weekly. At each meeting some subject in science or philosophy is discussed: and, when the subject will admit of it, illustrated by experiments. An admission fee is paid by each member on his first entering the society, and a small sum monthly. The money is employed in the purchase of philosophical books, apparatus, &c. Mr. Wm. Skrimshire, jun, author of letters which have lately appeared in Nicholson's Philosophical Journal, on the absortion of electric light by different bodies, &c. is the president, and the Rev. R. Wright the Secretary, of the society. We insert the following report, made by the secretary, at one of the meetings of the society in Jan. last, as it contains a sketch of its rise and present state, and, by stating the importance of science and philosophy, may tend to promote the formation of such societies in places where they do not exist.

The Secretary's Report, made Jan. 19, 1807.—"Science and philosophy, the handmaids of truth and virtue, have already done much towards enlightening the world, and ameliorating the condition of man. Associated with arts and manufactures, they have diminished manual labour, and much increased the comforts of life. To them we are in no small degree indebted for our superiority in trade, which enables us to maintain such a distinguished rank among the most civilized nations. They have elevated us from the low state of human savages, and that barbarism which brutalizes rational creatures, to rank as a nation among the first of human societies. Science and philosophy tend, by their genial influence, to tame the passions, and render man the master of himself. They enlarge the views and fill the soul with grand ideas, furnishing pleasures far superior to those of sensuality. They tend to harmonize man with his species, and form a brother-hood of wisdom and knowledge. Even war, which gives a loose to every hateful passion, and involves the deepest miseries, has been divested of much of its ferocity, and its horrors have been diminished, by the lenient hands of science and philosophy. Even religion, though divine in its origin, and heavenly in its nature, in barbarous ages was so entirely corrupted as to be transformed into a monster: and it was the revival of letters, science and philosophy, that made way for the reformation of religion, and the revival of its mild spirit and primitive purity.

"If such be science and philosophy, and such their happy tendency, those who cultivate and promote them ought to be reckoned among the best friends of mankind, and such societies as this must have a benevolent tendency, and ought to be zealously promoted.

"This society commenced in Jan. 1804. There were at first but four members, circumstances were highly discouraging: they added very few to their numbers during the first two years; but they had the virtue to persevere; they met together weekly, and by this time they must begin to rejoice in seeing their efforts attended with the success which the last year hath witnessed.

"During the last year the society has added nine new members; they have indeed to regret the removal of one of their oldest members, Mr. F. B. Wright, who is now an honorary member; they have also added two other honorary members, men of talents and steady exertion in the cause of science and philosophy. They feel themselves honoured in reckoning such gentlemen among their members. The Society has received some presents of books, &c. during the year, which excite a grateful remembrance. They have been able to furnish themselves with an air pump, some electrical apparatus and other instruments. They have also fitted up a room, in which they now hold their meetings. The president has made many curious and interesting, and some original, experiments, at their meetings. It is pleasing to reflect that all the meetings of the society have been conducted with good nature, friendship, and unanimity.

"On the whole the retrospect of the last year is both pleasing and encouraging. The society may be regarded as yet in its infancy. It is desirable that all the members should make a point of attending the meetings of the society as frequently as possible, and that each member should exert himself to bring forward all the information he can on the subjects proposed for discussion.

"The small beginnings of this society ought by no means to discourage, let them rather stimulate to greater and more unwearied exertions. This society may in time obtain an honourable rank among those scientific and learned bodies who have excited the notice of mankind, and promoted the cause of science and philosophy in the world. The rising generation, in this neighbourhood, may at some future period, when we are laid in the dust, fondly cherish the memory of those persons, who, under such great disadvantages, first instituted and promoted this scientific Society. Let us be anxious to live for posterity, and deem it an honour to rank, in however humble a degree, among the friends and promoters of science and philosophy."

FOREIGN.

Dr. Gall, the celebrated author of the System of Craniology, the continental journals mention, has found it necessary to make an apology at Stutgard, where on opening his course of lectures he declared, "That not to scandalize the weak" he could assure them, "that his theory neither leads to materialism, destroys the freedom of the will, nor excuses criminals."

A German Journal, under the head of "Literary Curiosities," mentions a scarce work, printed in 1772, at Rome, by the Marquis Mosca Barri, in the form of a letter, in which he demonstrates the truth of Christianity, upon mathematical principles. In a dream he represents himself in the presence of two armies composed of metaphysical personages. On one side, the immortality of the soul, the freedom of the will, and all the mysteries of religion, were drawn up in battle array. On the other side, the mathematical points presented themselves in the various lines, circles, squares, &c. &c. The battle as may be supposed was dreadful, however, much to the comfort of the good people of Rome, Mystery at length prevailed over the Sciences, and the mathematical army was forced, routed, and at length made prisoners of war.

A Venetian Monk, of the name of MAURO, is said to have lately been traced as the author of a chart which made its appearance upon the continent 350 years ago. This chart is said to be still in existence, and that in it the Cape of Good Hope is distinctly marked: that the remarks written in the Venetian dialect of that day, say a vessel visited that extremity of Africa, in 1420. The compass is several times named, and the flux and reflux of the sea is formally ascribed to the attractive virtue of the sun and moon. But it is to be lamented that the foreign journalist, in announcing this chart, does not inform us where it is to be seen.

The French have added an "Official Almanack" to the rest of their official publications. The late Paris papers announce that "l'Almanack Imperial," is the only one which contains official documents; and further, that none of the rest have any sufficient warrant for their accuracy.

A Work under the title of "*La Republique des Champs Elysées ou Monde Ancien*, has lately been announced at Paris, which for its curious speculation, as to ancient history, has scarcely been equalled since the days of Father Hardouin. The author, the late M. de Grave, a member of the Council of the Ancients, undertakes to prove,

I. That the Elysian Fields and the Hell of the Pagans, are the names of an ancient republic of just and religious men, situated at the northern extremity of ancient Gaul, and particularly among the islands of the Rhine.

II. That this hell was the first sanctuary of initiation into the mysteries.

III. That the goddess Circe is the emblem of the Elysian Church.

IV. That Elysium was the cradle of arts and sciences, and Mythology.

V. That the inhabitants of Elysium also called Atalantians, Hyperboreans, Cimmerians, &c. civilized all the ancient nations, not excepting the Egyptians and the Greeks

VI. That the fabulous deities are nothing more than the emblems of the social institutions of Elysium.

VII. That the visible heavens are the picture of the institutions and philosophy of the Elysians, Hyperboreans, &c.

VIII. That the celestial eagle is the emblem of the founders of the nation of the Gauls.

IX. That the poets Homer and Hesiod were originally Dutchmen.

This work occupies three volumes upon fine paper.

Nine Answers to the following prize questions of the Amsterdam Society for the Increase of Religious Knowledge, have been received: "How comes it, that in our dark and sorrowful times, insensibility is so great, and a sufficient attention to the dispensations and judgments of God is so little observable?—and, What are the best means and most applicable, to counteract the spreading of that insensibility?" The answer of M. C. A. Vanderbroeck, preacher, at Oud-Beizerland, has obtained the prize.

From the Methodist Magazine for November last, we learn, that the total number of persons in the Societies of Methodists, in various parts of America, according to the last annual report of the Seven Conferences in in that country, is 130570; the number of itinerant preachers is 500; and of local preachers, 2000.

His Grace the Lord Lieutenant of Ireland, visited the House of Industry in Dublin, on the 10th ult; and laid the first stone of a building for the reception of 1000 poor children of every religious denomination. It is to be called "The Bedford Asylum."

The Emperor Napoleon, by a special grant has permitted the Lyceum at Mentz, to receive foreign students with their own preceptors and domestics. This new benefit to literature, has lately been announced by the Director General of Public Instruction.

The Athenee de la Langue Francaise established at Paris, seems to be a substitute for the eidevant Academy. The first quarterly sitting of the former was held on the 21st ult. when M. Moreau de St. Mary delivered an oration, and several men of letters successively occupied the tribune. The object of this institution is, to resolve the difficulties of the language; to perfect the art of audible reading, and to recal the enlightened auditors to the Chefs d'Œuvres of the French orators and poets.

NEW PUBLICATIONS.

A Complete List of Religious Publications.

RELIGIOUS.

A Brief Enquiry into the True Nature of Schism; intended to prove that Protestant Dissenters are unjustly charged with it. By the Rev. M. Henry, Author of the Exposition. 4d.

An account of the First Introduction of the Gospel into Britain, with a Cursory View of the State of Christianity among the Ancient Britons, from that period to the Time of Pelagius. By W. Richardson. 12mo. 24 pp.

Strictures on Free Discussion, with Observations on the Common Notions of Infernal Agency on the Human Mind. By Philologos. 8vo. 1s 6d.

Letters to the Editors of the Christian Observer, in Reply to their Observations on a Pamphlet, entitled, "A Few Plain Answers to the Question, Why do you receive the testimony of Baron Swedenborg?' By the Rev J. Clowes, M. A. Rector of St. John's Church, Manchester, and late Fellow of Trinity College, Cambridge. 8vo.

An Alarm to the Reformed Church of Christ, established in these Kingdoms. 6d.

A Sermon preached before the Lord's Spiritual and Temporal, in the Abbey Church, Westminster, on Friday Jan. 30, 1807. By the Bishop of St. David's. 2s.

Elementary Evidences of the Truth of Christianity, in a Series of Easter Catechisms. By the Right Rev. Thos. Burgess, D. D. Bishop of St. David's. 12mo. 3s.

A letter to the Rev. Dr. Coke, occasioned by a Sermon which he delivered at Taunton. Jan. 26, 1807. By Job. David.

A Sermon preached by John Wells, soldier in the First Regiment of Guards, at the Baptist Meeting House, at Quarndon, Leicestershire, on Thursday, Jan.

8, 1807. to which is prefixed, a short account of the Author's conversion. 8vo. 3d

Jehovah's Protection Britain's Security. A Sermon preached in St. John's Church, Leeds, on Wednesday, Feb 25, 1807. being the day of General Fast. By the Rev. Rob. J. Hoare, A. B Lecturer.

A letter on the Primitive State of Adam. By William Foxwell. 6d.

A Defence of the Moral Law, against an Antinomian Pamphlet, entitled "The Gospel the Believer's Rule of Conduct." By an Inhabitant of Newton lane, Manchester.

Catechisms for Children, adapted to their different ages and Capacities. Compiled by Anthony Kidd. 4to.

A Serious Address on the Great Importance of Sunday Schools. Recommended by the Rev. T. Young. 2s.

Twenty Short Discourses, adapted to Village Worship or the Devotions of the Family. Vol. II. From the MSS. of the late Rev. B. Beddome, A M. 2s. fine, 3s.

The Works of President Edwards; edited by Dr. E. Williams, and the Rev. E. Parsons. Vol II. 9s.

Three Lectures on Rom. iv. 9—25, designed chiefly to illustrate the nature of the Abrahamic Covenant, and its connection with Infant Baptism; with an appendix on the mode of Baptism. By Ralph Wardlaw, Glasgow

An Essay on the Inspiration of the Scriptures. By the late Rev. W. Nelson, Second Edition, with Notes, and some account of the Author. By the Rev. A. Bower. 1s. 6d.

Hints for Religious Conversation with the afflicted, with Prayers. By the Rev. Mr. Richards. 6 edit. 8vo. 1s.

Lectures on the Liturgy, delivered in the Parish Church of St. Antholic, Watling Street. By H. Draper, D.D. 8vo. 10s. 6d.

Case of the Bp. of Oxford against the Parish of Piddington, in a Cause of Simony. 1s

Horæ Biblicæ; being a connected series of Notes on the Text and Literary History of the Bibles or Sacred Books of the Jews and Christians, and on the Bibles or Books accounted sacred by the Mahometans, Hindoos, Persees, Chinese and Scandinavians. 2 Vols. royal 8vo.

A Catechism compiled from the Book of Common Prayer. By Wm. Buckle. A. M.—

A Sermon, preached in the Chapel of Lambeth, Feb. 1, 1807. At the Consecration of the Rt. Rev. Charles Moss, D. D. Lord Bp. of Oxford. By C. Barker, B. D. F. A. S. 4to. 1s. 6d.

A Sermon, preached at Durham, July 17, 1806. At the Visitation of the Bp. of Durham. By Henry Phillpotts, M.A. 2s.

The Providence of God over-ruling the Issues of War and Conquest.—A Sermon, preached at the Chapel in Essex Street, Feb. 25, 1807. Being the day of General Fast. To which is added a Prayer. By Thomas Belsham. 8vo. 1s. 6d.

A Sermon on the death of Mr. George Pearson, Sen. of Macclesfield. By Melville Horne, Minister of Christ Church, March 1, 1807.—

A Letter to the Rev. Francis Stone, M. A. Rector of Cold Norton, Essex, in Reply to his Sermon preached at the Visitation at Danbury, July 8, 1806. By the Rev. Edward Nares, A. M. Rector of Biddenden, Kent. 1s. 6d.

Eight Lectures on the Occurrences of Passion Week, delivered in the Parish Church of All Saints, Southampton, in the years 1803, 1804, and 1806. By Richard Mant, D. D. 12mo. 3s.

An Address to the Members of Convocation at large, on the proposed New Statute, respecting Public Examination in the University of Oxford. 1s. 6d.

The History of the Effects of Religion on Mankind. By E. Ryan. 8vo. 8s.

A New Year's Sermon, preached to Sunday School Children, Jan. 1, 1807. 3d.

A New, Clear, and Concise Vindication of the Holy Scriptures, in an Affectionate Address to the Deists. By G. Nicholson. 1s.

A Reply to the Layman; containing Strictures upon his Notions of Christian Liberty, in opposition to Church Authority. By Philokosmus. 1s.

A Sermon for a General Fast. By a Layman. 1s.

A Priest to the Temple, or the Country Parson's Character and Rule of Holy Life. By M. Herbert. 8vo. 4s. 6d.

CORRESPONDENCE.

Mr. TOWLE.

WE here publish, according to promise, Mr. Shipman's Strictures on our Obituary of the Rev. T. Towle. One paragraph only of Mr. Shipman's letter is omitted, as relating not to Mr Towle, but to the Homerton Academy, and as containing some aukward irony about "modern scepticism," which we think misplaced in a letter assuming to rectify our mistakes concerning facts. We wish our readers to peruse the obituary and the letter together. They will see that the only error of which we are convicted, is concerning Mr. T.'s "maxim never to admit ministers of different sentiments from himself into his pulpit," and we heartily thank Mr. Shipman for setting us right in this particular. Mr. S.'s account of the erection of the Meeting-house differs not substantially from our's; and as to the motives of his being one of the thirteen protestors, we could have nothing to do with them, our business having been to record the fact.

EDITOR.

SIR,

In your Monthly Repository for December last, (Vol. I. p. 665.) there is an Account of the Death of the Rev. T. Towle, with Strictures on his Character; evidently unfriendly to the memory of the deceased. He is happily out of the reach of these things, and had the facts related been correct, they would have required no answer. But I trust your readers will in general, prefer truth to misrepresentation, and they have a right to expect it in a publication which appears to be open to free and liberal inquiry.

The account says, "His Meeting-house being in an obscure situation, he prevailed upon his people to agree to the erection of a new one in a more public and respectable place; and he devised the following scheme for defraying the expense, which was not approved of by all his independent brethren. It was customary in his, as well as in other congregations, to make annual collections for the fund for relieving poor ministers of the independent denomination. The money thus collected was laid by to accumulate, with a view to the building of a new place of worship. After some time Mr. T. was able to accomplish his purpose, and the new Meeting-house was erected in London-wall." This representation is altogether wide of the truth. There are those yet living, who were present at the consultations of the Society, respecting their place of worship, and from them I have had the following relation. The lease of their Meeting-house was either run out, or just expiring, and it became a matter of consideration with the Society whether they should procure a new lease from the city, (which could be granted for a short term only, if at all) and subject themselves to a heavy expense in necessary repairs of the old place; or whether they should build a new one. They adopted the latter; and though the Society contributed freely towards the expense of erecting a substantial building, such as your relator describes; they incurred a considerable debt. Under the weight of this expense, and during the continuance of that debt, they thought proper to omit the making collections for the fund. After the debt was fully discharged, and the Society found itself in a proper state to resume its contributions to the fund it did so. This conduct requires no vindication. And though Mr. Towle, as an individual, and one of their number, contributed liberally to that good work, the business did not lie with him, but with the Society. When they removed to the new place of worship, he did, as the relator states, take the whole service upon himself, to which a circumstance might with truth have been added: he told the Society that he found his health more established than when he first came among them, and as they had incurred a large debt by building, he was willing to save them the expense of a morning preacher. This proposal he generously acted up to, and the Society were enabled by that means to discharge their debt much sooner than they could otherwise have done.

The account says, "He was zealous even to bitterness against the Baptists." This is mere assertion, unsupported by, and I may safely say, contrary to evident fact. He was known to live in habits of friendship with some of the most respectable Baptist ministers. I have seen many of that denomination, at different times in his pulpit, engaged in the most solemn acts of worship; and I well know those of the same denomination who were admitted into his church, (yet retaining their descriptive principles) and for whom Mr. Towle always discovered through life, much esteem.

I Have some reason to think the protest against an application to parliament, referred to, arose not so much from a dislike to the professed design of that application, as a desire not to appear united with those who were avowed opposers of principles which the Thirteen Protestors considered as important, and which they apprehended were to be struck at under the specious name of liberty. Mr. T. was not a man who could be easily drawn into a design, which had in his apprehension, an insidious, or an hurtful tendency.

I will only add, in the words of one well able to appreciate his character. "He has left that testimony to his integrity and uprightness, which all the efforts of malevolence will never be able to invalidate." *

No. 3, Love-lane, Wood-street. THOMAS SHIPMAN.

ADDITIONS TO, AND CORRECTIONS IN THE MEMOIRS OF DR. JAMES FOSTER, IN THE MONTHLY REPOSITORY, FOR JANUARY, 1807.—NO. 13, VOL. II.

Page 2, l. 17, for Pictel's read Pictet's.—Page 4, l. 21, preacher should have been in Italics, for the force of the remark lieth in the emphatical tone of the word.—Page 4, col. 1, l. 30, for Dorsetshire, read St. Mary Ottery, in Devonshire —Page 31, for Mr. Lavington, read Mr. John Lavington, who died in 1764. Mr. Samuel Lavington, at Biddeford, is the gentleman now living, brother of the tutor. The seminary was supported by the King's Head Society. After Mr. Lavington's death, it was removed to Bridport, and conducted by Mr. Rooker, on whose decease it was it fell under the direction of the Rev. Thomas Reader, at Taunton; since whose removal from this world, the Rev. Mr. Small, at Axminster, Devonshire, has presided over it.

N. B. The father of the Lavingtons, a Dissenting minister, at Exeter, took an active and leading part in the Trinitarian controversy, which agitated the West of England, about the years 1719, 1720, &c. by proceedings against the great Mr. Peirce, and others, suspected of heresy, when the partizans for orthodoxy forgot and violated their principles as Dissenters, and as Protestants.

Gogmagog must again pardon us for delaying his letter till the next month, when the addition since sent to us shall be incorporated with it.

ERRATUM.—In the obituary of *Lady Hesketh*, in the last number (p. 105) for *Mr. Rew*, read *Mr. Rose*.

* Mr. Kell's Oration.